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THE CATHOLIC PHILOSOPHY OF HISTORY*

As I came into Pittsburgh yesterday I picked up a paper containing a report of two speeches delivered before the American Association for the Advancement of Science in annual convention at Boston. They were delivered by Prof. Pitirim Alexandrovich, chairman of the division of Sociology, Harvard University, and Nicholas Golovin, formerly lieutenant general in the imperial Russian army. The substance of their speeches was that future wars are inevitable and hopes for universal peace are vain and idle dreams.

Civilization, they said, makes the next war inevitable; the progress of civilization, they added, will not bring an end to wars, but only bigger and more terrible wars. Here we have the sad illustration of modern philosophy in relation to man's history. Their statements lend importance to the question: Has the history of mankind a meaning?

The various systems of pantheism and materialism agree in rejecting the reality of a personal God creating and directing the universe. Under such a system of thought history becomes a chaos, a disorderly succession of meaningless movements, an empty and tumultous agitation. In the light of the supernatural, however, everything becomes purposeful. "The hypothesis of Provi-

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dence is the condition of intelligible history." History must be defined in terms of men, their origin, life and destiny. History is the realization of a great divine plan, a vast supernatural process, more God's than man's. We do not mean to exclude the economic, sociological, idealistic or political theories of interpretation of history, provided that they are made subservient to the supernatural purpose of the human race. For us, Christ and the Church cannot be considered merely as a department of sociology; rather they dominate every department of human existence. The history of man without Providence is inexplicable, except by the suppression and mutilation of facts and sound logic.

The Jewish people, whose whole political, civil and religious life from Abraham to Our Lord was shaped by the promise of a Redeemer; the Catholic Church, her origin in Judaea, her growth under persecution, her continued existence after 2000 years of opposition, cannot be explained on natural grounds. For us, all history is related to this Redeemer, Jesus Christ. Christ is history and history is Christ and the Church He founded, to continue His work. All history has its roots in the Incarnation.

I wish to quote here a remarkable statement of the Hon. Stewart Chamberlain, one of the noted political writers of the last century in his great work: *The Bases of the Nineteenth Century:*

> The birth of Christ is the most important date in the world's history, and unless a regeneration be soon effected through the contemplation of the Crucified One of Golgotha, there must follow a cataclysm of science and of society.

The same philosopher calls Christ "the only one, the unapproachable one, the absolute religious genius." Such is the confession of the rationalist philosopher Chamberlain. Now all this is simply impossible if Christ be a mere man. Chamberlain even goes one step further when he makes this daring apostrophe:

> Do then certain professors take us for fools when they assert that Socrates was the equal of Christ, and that Buddha must be placed alongside of Christ? Surely they cannot believe that they have idiots for hearers.

Chaos, misery, perpetual agitation, blind chance, such is but the illusion of those who do not look through the eyes of a Chris-

tian, who knows that he is not a child of chance but a creature of God, with a mind to know Him, a heart to love Him, and a will to serve Him and to work out his eternal destiny, which consists in the possession of the Supreme Good.

In the history of nations and peoples, the Catholic Church is independent of the State, sovereign, superior to it as the spiritual is above the temporal, able to sustain the State in danger, to restore it when it falls to ruin, as when in the Middle Ages it raised up a family of Christian nations to succeed the pagan Roman Empire. Generations, peoples, empires, civilizations are born, grow up, decline and are replaced by others. The law of history is such. Modernity does not necessarily signify excellence. Christianity reminds men that this perpetual change is not the destiny of men. Men are seeking happiness, perfect happiness. Real progress seeks this purpose. Grandiose civilization, extremely complex societies, highly cultivated and scientifically organized, often-times conceal behind their form veritable barbarity. Witness the World War and its horrors—pauperism, malthusianism, capitalism.

Real progress and civilization come only with spiritual progress—the domination of passion and instinct, the acknowledgment of the spirituality and immortality of the soul. Culture, legislation, philosophy, society, letters and arts, science, industry and commerce—their development to the 'nth degree is at best only a relative progress. To propose as the end of man, the automatic evolution of nature, the State, pleasure, is ridiculous. Religion alone points the true way to human progress. The Catholic Church alone provides the complete answer to man's infinite strivings. All men are from Adam, who is from God—God the Infinite Being—man the king of nature. Adam and Eve, the parents of all men—their innocence, their fall—the promise of the Redeemer to repair the disorder which resulted—the Justice, the Mercy, the Providence of God unceasingly present. The Fall —the reason why we are born and live in misery—it alone explains the perversity of the race.

Let us trace the hand of Providence in the affairs of men, pre-

paring the way for Christ. After the deluge and Babel and the dispersion of the tribes, the cities and first kingdoms in Egypt, Asia and China, Alexander appears as the conqueror of the whole world. His object—one head, one people, one sole domain, by one common culture to make the world Greek. His reign was shortlived and his world empire crumbled with his death. Universal domination appeared again in the Roman Empire. Rome completed the work begun by Alexander. Then, the peace of Rome.

Amongst all the nations, the history of the Jews is unique, without parallel. They alone adored the One God, Pure Spirit, Holy and Perfect, Creator of all things. They were chosen by God in an historical alliance to preserve the original traditions of revealed religion and the promise of salvation to all nations. This people dispersed to the four winds carried with them the words of the Prophets and the Promise, though they failed to recognize the Promised One when He came.

Thirty-eight years before their final dispersion Christ appeared amongst them—the long expected Messias. He confirmed the Law of Sinai, by a new Covenant. He fulfilled the prophecies. He taught not only a religion but he founded an universal empire that was to last to the end of the world. His Church is the Empire and His Gospel the law of the Kingdom. He claimed all power: "All power is given to Me in Heaven and on earth." Yet He appeared in the lowly person of man—was born in a stable and died on the cross. His messengers were fishermen. His soldiers were to conquer by meekness, humility, patience and mercy. His Kingdom was that of Heaven, its citizens, witnesses —sheep sent amongst wolves. Peter was the visible head of the Kingdom on earth. By His death on the Cross Christ drew all men to Him. By the blood of martyrs the Kingdom was extended. Two hundred and fifty years of persecution only served to convert the Roman Empire and to establish Christian civilization.

The poor, the weak, the feeble were protected and loved. Labor became a noble thing—suffering and poverty divine—virginity glorious and fruitful—marriage a sacrament, holy and one.

Woman an equal associate with the husband in a dignity unknown outside the Church. The ancestor kept his prestige but the vision was turned rather to the child, the model of perfection, the companion of the angels. The workers, the peasants, ceased little by little to be slaves. The Kingdom of God appeared amongst men. Rulers became the guardians of the Church and preservers of Christian liberty.

The Church preserved what was worth preserving of the old Graeco-Roman culture and civilization and for some seven centuries Europe enjoyed a civilization, the most equitable, the most human, the richest in liberties, which the world had ever known.

The ideal might have been reached had the new empire followed faithfully the direction of the Church to serve charity and justice and reason. But the empire, arisen from barbarism would not allow strength and power to be governed by charity. The Catholic emperors would restore the reign of Caesar in subjecting to themselves the Bride of Christ. It needed the great popes of the thirteenth century to assert the independence of the Church on the eve of evil days. To discipline the young nations, to purify their morality and customs, to make of them a society of nations was the difficult task accomplished in such a way as to make of that century the greatest of centuries.

But gradually symptoms appeared which foreshadowed the revolt against the sweet yoke of Christ. Kings proclaimed the old pagan theory in all its nakedness: "the prince is above the law, his will is the law." The attempt at Anagni, Cola Rienzi at Rome, Wickliffe at Oxford, John Huss at Prague—these marked the disease.

Then came the Renaissance and the Protestant revolt. Luther proud, tumultuous, unrestrained; Calvin, the Pope of Geneva; Henry VIII, schismatical through vanity, ambition, rancor and luxury; Elizabeth, monster of cruelty—all these were its prophets. For one Christ, they substituted as many as were born of the operation of their own interpretation; for the Faith of Peter, as many faiths as believers. For one law under the protection of the Church, as many laws as individual consciences, or as many

as were imposed by independent churches, secular masters, kings, princes, dictators, parliaments, theologians, prophets, who arrogated to themselves the direction of man's relation to God.

They gave to Caesar the keys of Peter, to the individual the right to believe as he wished. The spiritual was absorbed by the temporal, unity by the desire of domination. A false individualism resulted in anarchy "bold and exultant," where each individual became a judge for himself of faith and morality. What right had Luther to define doctrine and morals, more than John of Leyden, John Calvin, Rousseau, Kant, Voltaire or Mohamet? The so-called Reform broke the Christian unity; brute force took back the Empire; *homo homini lupus*: National Egotism, egotism of sects, of corporations, of classes.

The Crusades ceased but national and civil conflict and civil war took their place: in their wake came the Thirty Years War, the Napoleonic wars and then the last Great War. As a further result we have a civilization of apostasy, a new paganism, more abstract, more learned, more radical than that of antiquity. It denies God or declares Him indifferent or unknowable. Observation and experimentation are its oracles. The theories of mathematicians, of psychologists, of biologists and geologists are its faith. It knows not prayer. If it keeps from Christianity some sense of the dignity of man, it delivers him over by a strange sort of slavery to the forces of nature which he has discovered and which absorb all his attention. Yet the individual remembers his universal character, the nation is conscious of its solidarity and behind the mask of national rivalries and local democracies, a new universal organism is formed—the modern State, impersonal, absolute, the new god. The modern world adores the State, or humanity, or the proletariat or progress or gold or pleasure. Paganism and idolatry are again face to face with the Church and Christ. We might well be fearful but for the promise of Christ and our firm faith that the designs of Providence will prevail in spite of all the powers of evil—"Behold I am with you all days, even till the end of the world."

Christianity opened a new era in history. Although perfect

happiness cannot be found on earth, yet there is a close connection between the operation of Christian principles and the degree of human happiness and contentment. In this second part of our paper, we will limit ourselves to the social rôle played by the Church, the embodiment of her principles, in the history of man, as an individual, in the family and in the state.

In the pagan world of antiquity and to some extent amongst the Jews, the dignity of man as man was rarely recognized. There are some isolated aspirations towards recognition of the unity of the human race but these ideas did not penetrate the masses. Even the philosophers would allow such a bond only between freemen and freemen. The majority of men were slaves, chattels to be bought and sold, with not even the most sacred of human rights. No crime could be committed against them. Seneca vindicated for the slave the title of man but counselled suicide as an escape from a cruel master. Epictet and Dion Cassius dared to declare that slavery was against the natural law but it remained for the Church to induce the social revolution which changed the lot of the slave and gave him hope. Christianity by its very nature and its teaching broke down the barriers between the citizen and the barbarian. For the Church, there was neither Gentile nor Jew, Greek or Barbarian, freeman or slave.

Unable in the beginning to effect any legal change, the Church counselled patience and obedience to the slave and commanded charity to the master, reminding him that all men were brothers and co-heirs with Christ. Master and slave received the same Baptism, partook at the same Eucharistic Table. As the Church grew stronger, Lactantius, St. Gregory Nazianzen, St. Gregory of Nyssa, St. John Chrysostom, St. Ambrose, St. Augustine were, amongst others, particularly severe in their denunciation of slavery. The rehabilitation of the slave—miraculous it was called by Renan—was entirely due to the Church. The universal love commanded by Christ, which required of Christians the love even of their enemies, began to bear fruit already in the time of Clement of Rome who writes of those who purchased the freedom of slaves at the price of their own liberty. The leaven of Christ's

doctrine gradually had its influence in changing the laws so that under Charlemagne the efforts of the Church met with success. Slavery was modified and became rare amongst Christians.

Equally important was the moral revolution brought about in the question of marriage and in the status of women. Even amongst the Jews we find polygamy and divorce and the consequent evils for women, though Moses had done much to correct these disorders which were permitted them because of the hardness of their hearts. In Greece the courtesan enjoyed more honor than the wife, whose only purpose was the continuation of the race. At Rome, the austere times when the wife enjoyed a noble position had passed and Augustus was hard put to remedy the evil conditions. The wife and the child were at the mercy of the father. Divorce was easy and frequent so that Roman matrons counted their years not by the consuls but by their husbands. St. Jerome tells of a woman who was the twenty-first wife of her twenty-third and last husband. Demoralization was complete and the family disorganized.

Re-establishing the principle of unity and indissolubility of marriage, Christ introduced quite a different idea of the conjugal state. He made it a holy thing, a sacrament, and subjected it to the jurisdiction of His Church. Husband and wife were put on the same plane of equality—*una lex de mulieribus et viris*, preserving, however, the necessary hierarchy whereby the wife is subject to the husband as the Church is subject to Christ. The husband is no longer the master of life and death over his family. The child through baptism becomes a sanctified being. The struggle was difficult against the passions of men. It was only under Charlemagne that the Church succeeded in having the civil law conform to this standard and to support the Church in protecting the family and women. The forces of evil, however, are ever active. With the pagan Renaissance and the Protestant "Reformation" the attitude towards marriage changed. It is no longer a holy thing but subject to the caprices of civil contract with the inevitable consequence of divorce and successive polygamy. Men would revive the abuses of ancient Rome but the Church even as in the first centuries protests that marriage is a sacred institution

with rights and duties which are not to be abused except with the violation of the laws of God and nature.

Conformable to the doctrine of the Church that God is in the world, she teaches that government is an institution of nature and therefore of God. Modern theories seek in man himself, irrespective of the divine, the origin of civil society and of governmental authority. The Church, on the other hand, teaches that all authority is from God and that civil society is dependent on a principle outside of and superior to men. The theory of the divine right of kings is directly not Catholic, but was invented by those who opposed the Popes. It was invoked by Henry V of Germany against Gregory VII, by Philip the Fair against Boniface VIII. It was consecrated by the leaders of the so-called Reformation. It was sustained by Calvin and James I of England—but unfailingly attacked by the champions of Christian freedom even though Richelieu appealed to it, quite contrary to Catholic principles.

God gave the sovereignty not to princes but to the multitude—to the people—not because the nation is the source of authority but because God has given it to them. The people transmit this authority to princes or rulers, who exercise it not immediately but mediately from God through the people. This is the teaching of the Church as evidenced already in the works of St. John Chrysostom and repeated by contemporary popes.

Civil power moreover is not unlimited but is bound by the laws of God as well as are the individuals composing the State. It cannot call injustice, justice, nor change evil into good. The common good must be its norm, failing that, it defeats its purpose. It must recognize inviolable rights which men have anterior and superior to it: the right to liberty of conscience and other natural rights —life, liberty and the pursuit of happiness. The Church is indifferent to any particular form of government, so long as that government seeks and attains the common good.

Christ and His Church make a clear distinction between the domain of religion and that of government, and while the Church is supreme in her own affairs, she admits the supremacy of the State in things temporal: "Render to Caesar, the things that are

Caesar's and to God, the things that are God's." This is the charter of liberty which released religion from the tyranny of the State, and gave that liberty to the Church, to defend which she has had to contend with all the powers of evil—in the early days with the Arian Emperors—later with the Catholic Caesars and with all those who would reduce her to a department of civil government.

The ideal is the generous cooperation of Church and State which have the same subjects especially when all the world was Catholic. Contrary to the misrepresentation of those who hate the Church, she has not tried to assume the authority of temporal rulers. Catholic heads of states in the Middle Ages were bound by the same moral law as their humblest subjects. Adulterous kings, despoilers of ecclesiastical property, murderers of clerics were excommunicated for their crimes; and when because of the accepted jurisprudence of the times a pope did depose a prince, the attack was upon his person not his power, which moreover the Church did not absorb. Government controlled by clergymen is not of Catholic doctrine, but government controlled by moral principles.

In present day circumstances, when unity of belief does not *de facto* exist, a *modus vivendi* is sought in a solution outside the ideal, without exempting the State from the obligation of protecting and favoring religion. There is no just reason for accusing the Church as the enemy of a just toleration or of a sane and legitimate liberty. Though the Church cannot admit that any other is the true Church of Christ, she does not condemn those rulers who in practice tolerate different worships. It is a principle of the Church to see to it that no one be forced to become a Catholic against his will. An atheist state or an indifferent one however, destroys its own moral foundation. Official atheism in some states explains a great part of the evils which afflict society. In our own beloved country the Church, while separated from the State, enjoys a remarkable prosperity due to the kindly and remarkably just attitude of the State on the one hand, and to her marvelous divine fecundity on the other hand. Separation of

Church and State, however, more often means persecution of the Church, as may be seen in France and Mexico and Spain. The State should not only give liberty but aid and protection to the religion of Christ.

As against the principle assumed by the pagan Romans that there could not be any law superior to the State, the Catholic Church has always held that there were certain rights which belonged to the individual, independent of and anterior to the State. Christ freed the consciences of men from the yoke of governments which claim that all rights have their origin in the State. St. Paul insisted on the duties of governments—and these Christian ideas developed through the Middle Ages into a new conception of power, which was to be used for the protection of subjects in their rights and to guard and nourish peace and justice. Blackstone in 1765 wrote that the principal purpose of society was to protect individuals in the enjoyment of absolute rights coming from the immutable laws of nature. He puts into this formula the doctrine of the Church from the beginning, from St. Paul and St. Thomas Aquinas, Trent, and Suarez and Bellarmine to the present pope. These principles are unequivocably proclaimed in the Declaration of American Independence. *Est homo republica senior,* said Pope Leo XIII.

The Church has always been the champion of man's liberty especially in what concerned the Faith or Christian morality. The right and liberty to work, to choose one's profession has always been considered by the Church as the right to fulfill a man's duty and work out his salvation. The inviolability of a man's home, the Church consecrated in the right of asylum. She has ever condemned theft in any form, public or private. As for the right of association, the history of the Church is that of associations. The monastic orders, the pious confraternities, which often developed into guilds and corporations and even communes, are indicative of this tendency encouraged by the Church. The equality of all men before the law is the simple application of Christian equality before God.

Catholic teaching is opposed to false Liberalism and to indif-

ferentism in religion. Granted a divine revelation and a man's knowledge of it, there can be no moral liberty to accept or reject it. Liberalism is the heresy which applies to liberty of conscience the principles of naturalism or rationalism. The Church condemns any system which denies the subordination of the creature to the Creator—the distinction between good and evil—the possibility of Divine Revelation—thus making man's mind the measure of God's power. Indifferentism implies the denial of the objectivity of truth and of all religion. Nevertheless, man endowed with free will can choose not to accept the true religion. The Church has always condemned fatalism and determinism in any form. It is in respecting this power in man to choose for himself that the State can allow civil toleration of all religions. Though far from admitting that error can be truth, the Church has always practiced civil toleration. She never prohibited the worship of the Jews and she permits her children to adhere to constitutions which permit such liberty, without, however, thereby acknowledging indifference in dogma.

The application of Christian principles to the economic life of nations has finally attracted the attention of the modern world. It has come to be recognized that the neglect of natural justice and of supernatural charity have led the world into an impasse, impossible of solution without them. Justice engenders juridical obligations subject to enforcement by public authority, whereas the obligations of charity are moral and need religion to enforce them. The Catholic doctrine inspired the legislation of the Catholic ages and is renewed by Pope Pius XI and his predecessors in modern times. It is the revival of Catholic tradition, obscured by modern economical theories more or less opposed to Christianity. The Catholic teaching for some is a revelation, for others a revolution. The social question may be described as the mass of evils afflicting modern society in the economic order and especially the laborer. It is the eternal problem of wealth and poverty, aggravated by the abandonment of nearly every Christian principle in the life and institutions of rich and poor. The substitution of mass production and factory life for the old way of living when

the Christian master had a Christian interest in those who worked for him; riches in the hands of the few, misery and want among the masses; the insecurity of the workers abandoned to the inhuman greed of avaricious employers; these are all departures from the law of charity and love established by Christ. Economic Liberalism has failed. The plan of *Laissez faire, laissez aller,* allowing complete liberty or license in the domain of property, credit and labor, has produced disastrous results. We have the other extreme in Russia. The Church follows the *via media* safeguarding individual liberty yet at the same time calling on the State to suppress false liberalism. Liberty, yes, but liberty ruled by justice and controlled by the rights of others and the general good of all. Beyond this, supernatural charity, not as a palliative of injustice but as its necessary complement.

To save the honor and dignity of the humblest man, woman or child, to prevent their exploitation, to guarantee their security and peace and proper Christian living, are reasons sufficient for the Church to interfere in the domain of economics. The law of private property, based on the natural law, sanctioned by Revelation, proclaimed by Christianity is an integral part of human civilization. The Church, however, also asserts that private property entails corresponding moral and juridical obligations. For the Church property is a social charge. The proprietor has the moral obligation to use his property for the common good. Moreover, when the proprietor has taken what is necessary to support him and his family according to their station in life, the superfluity belongs to the poor, not as an obligation of strict justice but of Christian charity. The problem of the distribution of wealth is a moral problem. It becomes a question of justice when the need is extreme. The poor man becomes the creditor of the rich in Catholic traditions. And just as the Church condemns the amassing of wealth as an end in itself, she also condemns now as in the Middle Ages the charging of usury and the other abuses of credit which are the bane of our modern life.

It is for the humble members of mankind that the Church is most solicitous. For the liberal, the industrialist, the capitalist, the value of a man's labor is worth no more than what is produced

by a machine—a merchandise to be regulated by the law of supply and demand. For the Church the laborer is a child of God and heir of Heaven; he is a human being with human rights defensible in justice, and not a despised instrument of vile gain. The Church demands that the laborer be treated as a brother and an equal before God; that he be allowed to earn his bread under such conditions as befit a man; that his health, and his family life and his duties to his religion be not adversely affected by those conditions; that his salary be sufficient to enable him and his family to lead a decent respectable life and not such as he would be forced to accept in a system which would otherwise let him starve. For reasons of health and the good of the race, the wife should not have to leave her home.

The restoration of Christian morality amongst all classes of people, Justice and Charity and Christian principles alone can solve the problems, which beset all classes.

Although intensely interested in all that concerns her children, the Church by her divine commission claims to act directly in her own name in three special fields which have a special bearing on civil society. In the department of science, in the search for truth, there must be a necessary relation to religious truth of which she is the depository; in the realm of morality, which cannot have a sufficient basis but in God, she is eminently concerned; in the domain of charity or human sympathy which cannot prosper except in connection with the love of God, there can be no question of the Church's care. The Church was founded to enlighten the mind, to direct the will and to stir up the heart of man. In spite of vast effort to prevent her, the Church has ever been faithful to her mission.

From the very beginning the Church encouraged learning and for centuries the word cleric was synonomous with learned. But the alliance of Faith and Reason received a rude shock with the Protestant " Reformation " and the revival of pagan literature and living. Science, emancipated as they said from religion, soon gave place to universal doubt. With Voltaire and the so-called philosophers of the eighteenth century were revived the errors of antiquity—rationalism, pantheism, naturalism, materialism. But

for the Catholic there can be no real conflict between real science and the Catholic Faith. God, Truth itself, is the author of both.

Men of great Christian faith have also been great scientists. St. Gregory Nazianzen compares a man who has faith without learning or learning without faith, to a man with but one eye. Some scientists act very unscientifically in making assertions outside their field—in denying *a priori* the possibility of the supernatural. Nay rather the existence of God is necessary to explain their science and the world. In applying to theology the methods of experimental science the half-scientist is either ignorant or malevolent.

From the very begining of her existence the Church has been the mother of instruction and learning. Celsus in the second century complained of the democratic character of Christian teaching. At the end of the third century Arnobius wrote of the great number of learned men among the Christians. In the fourth century St. Gregory Nazianzen and St. Augustine urged their followers to seek learning in order to be able to answer the heretics. Christian schools multiplied and Julian the Apostate sought to destroy them and the Faith. To prevent the education of Christians he established monopoly of education.

With the invasion of the barbarians and the destruction of the civil schools, the monasteries became the centers of intellectual activity. In the sixth century the ecclesiastical schools around the monasteries and cathedrals and even in the country furnished the only means of education, while they preserved for us the old civilization of Greece and Rome that would otherwise have been lost. Church councils urged the establishment of schools in the parishes. In the monastery school at York in England around 750, were taught grammar, rhetoric, law, poetry, astronomy, natural sciences and all these in addition to the study of the Holy Scriptures. Alcuin's restoration of learning under Charlemagne is too well known to delay us. A council at Rome in 826 ordered the establishment of schools near all the cathedral and country churches. In the ninth and tenth centuries the Church schools became the sole refuge of learning. It required the reforms of the Popes Leo

IX and Gregory VII to restore the schools, which had fallen into decay at the time of the Norman invasions and the beginning of feudalism.

The most brilliant period in Catholic education came with the foundation of the universities at the end of the twelfth century, under the inspiration of the third and fourth Councils of the Lateran. The first was established at Paris and served as a model for the others. The authorization or the confirmation of the foundations and their regulations came from Rome. In France alone there were twenty-five; in Italy five; in England, Cambridge and Oxford; Prague and five others in the Empire, while Louvain succeeded to Liège's title of the Athens of the North.

The "Reformation" marked a decay in education. The universities lost their brilliance. They fell into the hands of the secular powers—an event which hastened their decadence. The story of the Church's effort for popular education fills one of the brightest pages of her history. The impetus came from the Council of Trent, which ordered the re-establishment of the schools that had disappeared in the troubled times. Councils and bishops all over Europe carried out the injunction. When the pastor could find no teacher, he was to teach the scholars himself. The Bishop of Toul in France spent some 60,000 livres to establish schools for girls in his diocese. At Paris, in 1625, one half of the masters of schools were priests. Religious communities were established for the education of youth: the Brothers of the Common Life, by Gerard de Groot, the Brothers of the Christian Schools, by St. John Baptist de la Salle, to mention only two. The other religious Orders established schools of higher education everywhere. In France, in 1789, there were 562 such colleges, and this in spite of the expulsion of the Jesuits and the suppression of 124 of their colleges. In the 150 years from the beginning of the reign of Henry IV of France, fifty congregations were founded to teach girls and young women. A dependable source gives the information that in 1762 there were ordinarily in every parish two free schools for boys and girls. Auguste Comte, the father of Positivism, was forced to admit that "Catholicism was the most

efficacious promoter of the popular development of the human intelligence."

What need we say of the tremendous effort made at the present day to continue that tradition: the sacrifices of so many hundreds of thousands of men and women consecrating their lives to Christian education. What makes for the force and impetuosity of the Christian genius is the complete certitude that nothing in the universe is strange to him. Faith completes the work of Reason, Reason prepares the way for Faith. The union of the two alone can give that higher synthesis which is the final purpose of science. In this present day crisis of morality and moral principles the Church alone holds the key to the situation. It was the morality inspired and taught by her that produced that superior form which we call Christian civilization. Even those enemies of the Church, who attack her dogmas are forced to admit her efficacious code of morality which depends on her doctrines. By the crisis in morality we do not mean the only too evident decadence in public and private life. With the rejection of Christian principles men must return to the pagan system. *Corruptio optimi pessima.*

There is no other effective bridle for men's passions than Christian morality, which has its principle in God, its rule in the Gospel, and its sanction in the future life. An impossible system seeks to build up morality without God or religion. It is as futile as Roman or Greek paganism. Confusion follows and the very foundations are removed. Confusion in the distinction between good and evil, threatening society and all civilization; confusion in the application and character of morality; morality changing with circumstances of time and place; confusion about the principle of obligation without which morality is ridiculous; confusion or denial of free will and therefore of duty and responsibility; confusion about or denial of a sanction for the moral law, a necessary guarantee of its obligatory character.

We need but observe the futility of those determinist educators, who think that they can educate children to be blindly inclined to the good. Utilitarianism, based on egotism, altruism, idealized egotism, leave the moral law the prey to individual taste or the

interpretation of the civil law, which itself cannot bind unless it be in conformity with the higher moral law. Evolutionary Ethics would deliver up the individual to the State—the radical suppression of the individual by the State. Kantian systems would make God depend on morality, while in reality morality depends on God.

The morality taught by the Catholic Church was effective and is still effective and it alone can bring order out of chaos. There is no confusion between good and evil. Evil is always evil and good is always good. Asserting always the free will of man the Church holds him responsible for violation of the moral law, superior to his caprices or those of the State. The sanction is eternal happiness for virtue and eternal punishment for vice.

Christ raised natural morality to a higher order. The Sermon on the Mount expressed principles which startled the world: Love your enemies, bless those who curse you, do good to those who hate you . . . that you may be the children of your Father Who is in Heaven. A new thing was brought into the world. Christian charity was to renew the face of the earth. Charity is love deriving from the free choice of the will and accompanied by a great esteem of the object loved. All charity is love but not all love is charity. Christian charity is a virtue of the higher supernatural order, by which God is loved for His infinite perfection and by which our neighbor is loved for the love of God. Hence a Christian is bound to love all men as the works of God, not by reason of a counsel but by express command. We will confine ourselves to a rapid review of the effect of such teaching in the social world where Christian principles were allowed to develop.

The Egyptians besides their belief in a future world seem to have kept some notion of the primitive brotherhood of men. Among the Jews charity was related to religion and was made imperative in the Mosaic Law. It remained for Christ to command charity towards all men irrespective of race or any other condition. Charity became the distinctive mark of the disciples of Christ. It was like a leaven to penetrate all institutions and

to form with justice the basis of right. Infused into the Roman law it ameliorated the conditions of slaves and dependants and raised the position of the wife and the mother.

In Cicero and Seneca there are some interesting passages about doing good to all men, but they referred only to freemen. It must be admitted that the pride of the Romans in supporting a numerous clientele is quite different from Christian charity which sympathizes with all men in their sorrows and afflictions. Christians like Christ must have pity on the multitude. The precepts of Christ were repeated by the Church down the ages. Charity towards the poor and the sick was put in the front rank of meritorious works. The Agape, the relief sent to Judea, the institution of deacons and deaconesses are indication of the early practice of Christians. At the time of Pope Cornelius and the deacon Lawrence (251) the Church at Rome fed 1500 poor people daily. Especially during the times of public calamity did the contrast appear between Christian charity and pagan selfishness. In 268 at Alexandria the Christians cared for the sick for the love of Jesus, priests, deacons, laymen dying victims to their charitable zeal. When famine added to the horror of the plague later on in the same city, the Christians distinguished themselves even more. Tertullian reminded the pagans that this charity extended also to them. Julian the Apostate thought to revive the dying paganism by imitating the Christian sympathy for the poor and the feeble. He was unsuccessful, however, in substituting administrative bureaus for Christian charity.

The aged, the sick, the orphans had been housed with the bishops, the deacons or prominent laymen. Given her liberty, the Church began to erect buildings supported by foundations of different sorts. The first hospitals in Constantinople are attributed to St. Helena and St. Zoticus. In 370 St. Basil built the first hospital for lepers. St. Ephrem, St. John Chrysostom, St. Augustine, and St. Fabiola are honored names in the history of hospitals. Under the surveillance of the bishops and encouraged by the Christian emperors the institutions of charity increased: hospitals for the sick, the aged, the infirm, the abandoned. In

the period following the barbarian invasions the earlier tradition was followed. The Church Councils considered the care of the poor and the sick their own peculiar work. The goods of the Church were the patrimony of the poor. More and more charity was made to depend on the Church when the serried ranks of misery were installed near the churches and monasteries as in their proper home. Incessant wars, in spite of the efforts of the Church to end them, brought ruin and famine, but the Church never failed in her mission to the unfortunate. The monasteries became real bureaus of charity and noble bishops reserved to themselves the relief of the afflicted. Under the inspiration of the Church, kings and great lords founded great works of charity. Europe was covered as with a great net of charitable institutions and all inspired by motives of piety and religion "for the love of God and the remission of their sins." The poor and the sick were treated with respect and affection. The Middle Ages knew nothing of "humanitarianism or cold philanthropy or laicized charity." To serve the sick in the various houses charitable persons formed religious congregations which later became the great religious Orders of mercy: the Hospitallers of St. Anthony, the Knights of St. James, the Congregation of the Holy Ghost and innumerable others. Orders, too, were instituted for the exclusive care of lepers.

A form of Christian charity most important in its day deserves special mention, namely the ransoming of captives: men, women and children seized by the pagans or barbarians and subjected to every form of indignity. St. Cyprian of Carthage, his own city ravaged by the plague, gathered together some 100,000 sesterces to ransom some captives in Numidia. Acacius, the Bishop of Amida, melted down the sacred vessels for money to ransom some 7,000 Persians. His example was followed by St. Ambrose, St. Exuperus of Toulouse, St. Hilary of Arles and St. Gregory the Great. And in later times were founded great religious Orders devoted to that work.

Again the pagan Rennaissance, the Protestant Revolt and the absolutism of kings came to interrupt the course of a Christian work, which had meant so much to society, the doctrine that good

works were of no avail to salvation. Luther himself complained that men became worse and more avaricious and that the poor suffered thereby. In England the suppression of the monasteries destroyed the refuge of the poor, who became paupers and beggars. The Poor Laws are inspired not by Christian charity but by the necessity of public order. In France, too, when the governments took over the work, which is the Church's by divine right as well as by long possession, misery followed which men like St. Vincent de Paul sought to remedy. On the eve of the French Revolution the ministry of charity was almost exclusively in the hands of the Church. The revolution confiscated the goods of the poor.

The Catholic Church and her idea of Christian charity has survived the philosophers and economists of the succeeding times and still gives splendid example of the doctrine which sees Christ in every man made to the image and likeness of God. Christian charity has deserved well of men. By supplementing justice it has succeeded in vindicating for all men rights never dreamed of in pagan society. It has developed and saved justice from disappearing. It leads to God, the source of all charity, of all morality, of all knowledge. A man, a society, without God will attempt to dominate, to enslave all other men, all other societies and make of them as of all else means to a selfish end. The Church has regenerated human society; it has been the benefactress of science and all human knowledge, the guardian of morality, the inspiration of charity.

We have traced the work of the Catholic Church in the one field of its benefits to man in the social field alone. We could not in a paper such as this resume the whole meaning of the Church to human society. Christianity has ennobled man and raised him to his proper place in the universe. It has explained creation. Something has happened in the world to interrupt the work of Christ. The nations have apostatized. The so-called Reformation and the revival of paganism have led men astray. Will Christian civilization continue or will anarchy return? The world suffers because men and governments have rejected Christ. Their false theories have exploded. Look at the world today—the preponderance of money and machines, the radical egotisms

evident in all classes of society—wealth in the hands of a few, misery and want in the multitude, materialism in practice, business impersonal and cruel, unrestrained avarice and greed, exaggerated nationalism, worship of State, abandonment of God in science, morality and life, vice made alluring, natural laws flouted and their violation justified, immorality rampant.

The only force capable of resisting such an avalanche of evil is the Catholic Church. She alone can speak to mankind in a voice that commands obedience. She is the one moral force that remains amid the ruin of all others. The Church has taken up the gage of battle as she did when her program was threatened by so many incidents in the past. Catholic thought is asserted with increasing force and energy. Her leaders point the way for a Christian social reform. She would see the law of justice and charity observed by rich and poor alike. We do not doubt the triumph of God in His world. The human soul is naturally Christian. Human society to save itself must follow Jesus Christ, Who alone explains human history and the meaning of life.

Christ stands, as it were, at the parting of the ways, and all they that pass, must choose as their path His person, His name, His kingdom which have kindled the most gigantic struggle the world has ever witnessed. He foretold it, and He has concentrated it on His personality. Christ, yes, Christ crucified, is truly the King of Ages, the Judge of the world. Nineteen centuries have passed before Him with their love and with their hate, with their problems and their soul longings, and each in turn has confessed, either willingly, by its successes and achievements, or, constrained by its failure and its defeats: Thou art the way, the truth and the life. The triumph of Christ is manifest in Constantine, as the standard of the cross snatched from the clouds of heaven led his legions to victory over the pagan hosts of oppressors. It is no less glorious and convincing in the dying accents of a Julian the Apostate as he hurls a handful of his blood to heaven and cries out: "O Gallilean, Thou hast conquered!" Constantine and Julian are but types of the triumphant faith and the despairing unbelief of all ages.

✠ JOSEPH SCHREMBS.

THE CONCORDAT WITH THE THIRD REICH

When the Concordat[1] between the Holy See and the German Reich under Hitler was concluded on July 20, 1933,[2] the event was acclaimed as marking the end of the long Church-State struggles in Germany, as heralding a new epoch in German history.[3] The newly established Nazi government had succeeded in five months' negotiations[4] with the Vatican where its predecessors, including several headed by Catholic Chancellors, had failed for fourteen years. With the consequent exchange of the documents of ratification at Vatican City on September 10, 1933, both parties to the Concordat had reason to believe that they had gained greatly by its conclusion. The Roman Catholic Church, on the one hand, beheld its rights and influence in the Third Reich safeguarded by means of a solemn and formal convention of an international character; while the Nazi government, on the other, saw itself gaining an invaluable hold on the allegiance of 20,000,000

[1] The following abbreviations are used throughout the article:

R. M. V. = *Rhein-Mainische Volkszeitung* (a leading Catholic daily of Leftist tendencies, published in Frankfort-on-Main)

Sch. Z. = *Schönere Zukunft* (a conservative, rather anti-democratic Catholic weekly, published in Vienna)

A. A. S. = Acta Apostolicae Sedis

N. Y. T. = New York Times

Mason (I) = John Brown Mason, "The Catholic Church and Hitlerism," *Ecclesiastical Review*, Apr., 1933

Mason (II) = same, "The Catholic Church in Hitler Germany," *ibid.*, Oct., 1933

[2] *A. A. S.* 25 (1933), pp. 389 f.; for the text of the Concordats with the German Reich and *Länder*, pertinent Church and State documents, and a brief intro. and bibl. cf. Jos. Wenner, *Reichskonkordat und Länderkonkordate*, Paderborn, 1934; the English translation used here was furnished by the N. C. W. C. News Service.

[3] Cf. Hitler's decree on the occasion of the initialing of the Concordat, *N. Y. T.*, July 9, 1933.

[4] Vice-Chancellor F. von Papen, a Papal Chamberlain, was Hitler's representative in these negotiations; Msgr. L. Kaas, retired Centrist leader, had also "intensively assisted" while in Rome; cf. *N. Y. T.*, July 21, and *Märkische Volkszeitung* (a Berlin Catholic daily), June 28, 1933.

Catholic citizens[5] most of whom had previously adopted a suspicious and generally hostile attitude towards it.[6]

To understand the historical setting of the Concordat with Germany a few data and facts may be recalled. No Concordat had been concluded with the German Reich since a century before Protestantism, or the reign of Pope Eugene IV. At the beginning of the nineteenth century, the idea of a Reich Concordat was revived but did not materialize because of the machinations of Napoleon who feared a strengthening by it of the German Imperial power.[7] Under the German Empire founded in 1871 the conclusion of a Concordat by the Reich was legally impossible as its constitution left the regulation of church matters to the various constituent *Länder*.[8] The constitution of Weimar (1919) finally offered the long sought opportunity in its Article 10.[9] In 1921-22 a draft for a Reich Concordat was actually prepared by the German government but it never went beyond the stage of preliminary discussions. The Socialist and Liberalistic parties in the *Reichstag* did not make the concessions without which it had no sufficient importance for the Catholic Church. Several Concordats were concluded, however, with individual German *Länder*, *viz.*

[5] Cf. Hitler in his decree (cf. n. 3): "It appears to me that through the conclusion of the Concordat . . . sufficient guarantees have been given that Reich citizens of the Roman Catholic faith will henceforth put themselves unconditionally in the service of the new National Socialist State": *N. Y. T.*, July 9, 1933. Cf. A. Van Hove, "Le Concordat entre le Saint-Siège et le Reich allemand", *Nouvelle Revue Théologique* (Louvain), Febr., 1934, p. 162: "Du point de vue de la réglementation de la situation juridique de l'Eglise, le concordat du Reich est un des plus favorables à l'Eglise, parmi les concordats récentes, après le concordat d'Italie."

[6] For warnings by the German Bishops against parts of the Nazi party program, cf. *Mason* (*I*), pp. 385-95, and (*II*), pp. 392-93.

[7] Cf. Msgr. Joh. Messner (Vienna), "Der deutsche Katholizismus nach dem Reichskonkordat," *Sch. Z.*, Aug. 13, 1933, p. 1100; Egon Schneider, "Zum Abschluss des deutschen Reichskonkordats," *Märkische Volkszeitung*, July 18, 1933.

[8] Erwin Lange-Ronneberg, *Die Konkordate. Ihre Geschichte, ihre Rechtsnatur und ihr Abschluss nach der Reichsverfassung vom 11. August 1919.* Paderborn, 1929, pp. 145-46; A. M. Koeniger, *Die neuen deutschen Konkordate und Kirchenverträge.* Bonn and Cologne, 1932, p. 150 n. 1 c.

[9] Messner, *loc. cit.*; Koeniger, *op. cit.*, pp. 150-51, n. 1 c and d.

with Bavaria (1924), Prussia (1929), and Baden (1932) [10] which were adopted and ratified only after serious and often bitter struggles between various political parties and newspapers.[11] As their provisions were not uniform and as they did not apply at all to such States as Württemberg, Saxony, Thuringia, etc., there were strong reasons left for the conclusion of a Concordat applicable to the whole Reich.[12] The present study aims to examine certain provisions of the Reich Concordat which affect most the Church-State relationship, *viz.*, those dealing with Catholic education and organizations, priests in politics, the appointment of bishops, papal and episcopal liberty of communication, and the settlement of disputes arising over provisions of the Concordat.

Catholic Education. Education counts among the most important of the *res mixtae* which are subject to regulation by agreement between Catholic Church and State. Since, and during the nineteenth century, schools have been dealt with in most of the Concordats concluded though references to general education are not nearly so frequent in the Concordats of this period as are references to seminaries. In an Allocution of November 21, 1921, Pope Benedict XV declared it the purpose of the Church in future Concordats to guard against the dangers arising out of lay or neutral schools.[13] We find, consequently, that only one Concordat

[10] Its ratification on March 11, 1933, was the last "state act" of the government of Baden, led by the Centre and soon to be deposed by the Hitler government; cf. *Sch. Z.*, Apr. 2, 1933. The National Socialists and Communists voted unanimously against the Concordats with Baden and Prussia; cf. E. Föhr, *Das Konkordat zwischen dem Hl. Stuhle und dem Freistaat Baden*, p. 10, and Koeniger, *op. cit.*, p. 153, n. 3.

[11] Messner, *loc. cit.*; Schneider, *op. cit.*

[12] Art. 2 of the Concordat provides that the Concordats with the German *Länder* "remain in force and the rights and liberties of the Catholic Church which they recognize remain unchanged in the territory of these respective states . . . the dispositions contained in the present Concordat . . . are obligatory also for the said three states with respect to matters not regulated in their respective Concordats, or which complete the dispositions already established." The meaning of the article will be greatly influenced by the constitutional reorganization of the Reich still in process. For an analysis of all provisions of the Concordat from the theological point of view, cf. Van Hove, *loc. cit.*

[13] Doyle, J. J., *Education in Recent Constitutions and Concordats.* Washington, D. C., 1933, pp. 93, 97, 103-104.

since the World War has failed to treat the subject of religious education of Catholic children.[14]

In Germany, Catholics have fought a long, difficult, and often bitterly disputed struggle for what they considered their rights in educational matters under the Weimar constitution.[15] The differences of opinion, interests, and principles between the Centrist and other political parties made the inclusion of the school question in the Concordat with Prussia impossible.[16] The Concordats with Bavaria and Baden contained educational provisions [17] apparently satisfactory to the Catholic Church, considering the given conditions, but it is noteworthy that the latter Concordat was adopted in the Diet of Baden by the close vote of 44 to 42, with two of its opponents being unavoidably absent.[18]

The Reich Concordat deals with educational matters in its Articles 21-25. Lack of space forbids quotations and detailed comment on these provisions. However, Father Joseph Schröteler, S. J., an eminent student of Catholic education, has made a careful comparison [19] of them with the Catholic "school ideal" as laid down in the Codex Juris Canonici (can. 1372-83) and the encyclical on education by Pius XI, "Divini illius magistri." [20] Fr. Schröteler comes to the conclusion that in the Reich Concordat "the great fundamental demands of the Catholic school ideal . . . have been fulfilled in its essential points. *If* these provisions will be complied with in the spirit of amicability and in the will to cooperation out of which grew the Reich Concordat, *then* one has to say with a joyful heart that the Concordat had laid the

[14] That with Prussia, cf. n. 16.

[15] Jos. Schröteler, S. J., "Das katholische Schulideal und die Bestimmungen des Reichskonkordats," *Stimmen der Zeit*, Dec., 1933.

[16] There was no parliamentary majority for a Concordat including the school question; cf. exchange of notes between the Papal Nuncio and the Prussian Premier in Wenner, *op. cit.*, pp. 54-56, and *A. A. S.* 21 (1929), pp. 536 f.

[17] Koeniger, *op. cit.*, pp. 212-24, n. 124-146; Föhr, *op. cit.*, pp. 46-49; A. Missong, "Das neue badische Konkordat," *Sch. Z.*, Dec. 4, 1932.

[18] Föhr, *op. cit.*, p. 10.

[19] Schröteler, *loc. cit.*

[20] Of Dec. 31, 1929 ("Christian Education of Youth").

legal basis for a real and permanent school peace in German lands." [21] (Italics by the present writer.)

The letter of the educational provisions of the Reich Concordat appears, therefore, in its essential points, satisfactory to the Catholic Church. However, the final criterion of their value to the Church will be their interpretation in the Reich School Law (Reichsschulgesetz) now in preparation,[22] the pertinent decrees of the government,[23] and their application by the school authorities. Concerning this point Fr. Schröteler does not make a prophecy.

A few points should be called to mind in this connection. The "Obligatory Directions" (*Verbindliche Richtlinien*) for schools, *e. g.*, issued by Dr. Frick, Reich Secretary of the Interior, begin: "The *supreme task of the school* is the education of youth for the service of folkdom and state in the *National Socialist spirit*" [24] (italics by the present writer). Previously, Premier Goering had said in the Prussian government declaration of May 19, 1933, that the new teachers' colleges will do their share in bringing near to youth "the spirit of the national and National Socialist revolution," [25] and Herr Schemm, the Bavarian Minister of Education, declared a few days later: "We put our schools on the Christian foundation, in which connection the differences in the Christian creeds are for us absolutely without significance." [26] These and other expressions of leading men in the National Socialist gov-

[21] Schröteler, *loc. cit.*, p. 154.

[22] *R. M. V.*, Sept. 5, 1933.

[23] "The 'German greeting'—raised right arm and the words 'Heil Hitler!'—is now made compulsory in all schools of Germany by a decree of Dr. Frick, Reich Minister of the Interior. In schools in Catholic sections, where the greeting has heretofore been 'Praised be Jesus Christ,' with the response, 'In eternity, amen,' the 'German greeting' must precede it at the opening of school and follow it at the end": *N. Y. T.*, Jan. 14, 1934; cf. also announcement at the Archbishop's House in Freiburg i. B., *R. M. V.*, Aug. 27, 1933.—The list of "patriotic" books issued by the Prussian Department of Education as suited for school libraries lists in the second place Alfred Rosenberg's *Der Mythos des 20. Jahrhunderts* (now on the Index). Cf. *N. Y. T.*, Nov. 26, 1933; *R. M. V.*, Oct. 10, 1933.

[24] *R. M. V.*, Dec. 21, 1933.

[25] According to *Sch. Z.*, July 16, 1933, p. 1010.

[26] *Ibid.*, as quoted from *Völkischer Beobachter*, May 31, 1933.

ernment, holders of high offices directly concerned with education, must be compared with their actions, a task, largely, of the future. They indicate a strong trend and constitute a potential danger to the school ideals held by the Catholic Church and embodied, to a large extent, in the school articles of the Reich Concordat. It is also recalled that certain manifestations of the National Socialist spirit with which German youth is to be imbued in the schools have in the past been condemned by the German Catholic bishops as heresies,[27]—a condemnation which has not been revoked.[28] A synthesis of traditional Catholic teaching and the National Socialist spirit will, therefore, be a difficult task.

Catholic Organizations. Catholic organizations have flourished in Germany for decades. At the time of Hitler's ascent to power their membership included many hundred thousand men, women, and youth [29] who were organized along various lines—purely religious, or cultural, charitable, professional, social, or athletic. In their well-known episcopal letter of June 11, 1933,[30] the German Bishops discussed at some length the place of Catholic organizations in the life of the Church and insisted on their continued and unrestricted existence.[31] Previously Chancellor Hitler had written to Cardinal Bertram (Breslau) that Catholic associations were to remain unmolested if they would not oppose the new régime.[32] But two weeks after the publication of the episcopal letter seven Catholic organizations, including several large ones, were suppressed in Prussia, eight in Baden, and twenty in Württemberg.[33]

In view of the fact that, on the one hand, Catholic organizations are obviously of prime importance for the work of the Catho-

[27] Cf. *Mason* (*I*), pp. 385-95 and (*II*), pp. 381-82.

[28] Cf. *Mason* (*II*), pp. 392-93.

[29] The Catholic youth organizations alone counted 1,500,000 members; cf. Bavarian episcopal letter, *R. M. V.*, May 7, 1933.

[30] Cf. *Mason* (*II*).

[31] *Ibid.*, pp. 398-400.

[32] *Sch. Z.*, June 4 and 11, 1933.

[33] In Prussia as "religious auxiliary organizations of the Center Party" which, in ways "inimical to the state," had endeavored to prevent the "coordination" of Catholics into the new Germany, cf. *R. M. V.*, July 2, 4, and 7, 1933, and *Mason* (*II*), pp. 383-84.

lic Church, and on the other, the Nazi government wants all Germans to belong to Nazi or at least Nazi-controlled and directed (so-called "coordinated") organizations, Article 31 of the Reich Concordat is of the greatest interest and importance. Its provisions definitely recognize Catholic organizations and divide them into two main groups: 1) those which have "exclusively religious, cultural, and charitable aims" and "which as such depend upon ecclesiastical authority" and 2) those which, in addition, have "other aims as well," including those of a social and professional nature. The associations in the first group are left free and unhampered by the State. While the associations in the second group may eventually be joined to state-controlled organizations of a corresponding nature, they may continue their aims in the usual way—provided they do not become involved in politics (*i. e.*, other than Nazi politics) [34]—and membership in them is not to result in "legal detriments in school and state." The government undertakes to protect the institutions and activities of both groups of Catholic associations.[35]

The list of permitted Catholic organizations was to be established by agreement between the hierarchy and the government but, apparently, has not so far become definite.[36] A number of Catholic associations were sacrificed outright by the Church,[37] *e. g.*, the large *Volksverein für das katholische Deutschland* [38] which had been one of the most active and able foes of Communism and Socialism, as well as National Socialism.[39]

[34] The *Arbeitsgemeinschaft katholischer Deutschen*, under its "Leader", Franz von Papen (cf. n. 4) aims to "deepen and increase" the cooperation of Catholics with National Socialism: cf. *R. M. V.*, Oct. 4 and 24, 1933.

[35] Cf. announcement of the leaders of the Catholic youth organizations and the "principles of execution" (*Auslegungsgrundsätze*) of the Reich government, *R. M. V.*, Oct. 17, 1933.

[36] The organization of the *Catholic Action* is still in a state of flux; cf. the directions of the Fulda Conference of Bishops, *R. M. V.*, Oct. 22 and 28, 1933; *Sch. Z.*, Nov. 12, 1933, and Jan. 21, 1934.

[37] Messner, *op. cit.*, p. 1101.

[38] *R. M. V.*, July 19, 1933.

[39] Cf. *e. g.*, *Mason* (*I*), p. 385, n. 1. Former Chancellor and one-time candidate for President, Wilhelm Marx, and former Reich ministers Rev. Dr. H. Brauns and A. Stegerwald (Reich Secretaries of Labor, 1920-28 and 1930-32,

An official government interpretation of various provisions of the Reich Concordat, issued on July 22, 1933, said of the Catholic associations in group two: "They will have to take special care to avoid any semblance even of party-political or labor-union activities." [40] All these Catholic groups, especially if they are of a professional nature, are therefore under the constant threat of dissolution. This is especially true as the Nazis, like the Italian Fascists, are anxious to include in their fold all the youth and workers of the country.

However, the crucial point lies in the problem of the Catholic youth organizations [41] as both Catholic Church and Nazi State realize that the future belongs to him who wins and holds the youth of the country. Hitler aims to "unify" the German youth in the *Hitler Youth* organization and his wish is being carried out.[42] Contrary to earlier affirmations, the occupational youth organizations, the non-Catholic sport associations, and the entire *Evangelical Youth* have been fused with the *Hitler Youth*, under pressure from above.[43] Catholic societies, including youth organizations, have been harrassed [44] and handicapped in their activities which often have been limited to lectures, hymn singing, and church services. Nazi organizations have monopolized the wearing of uniforms, parades, and martial music which are so dear and important to German youth.[45] Recently even Vice-Chancellor

respectively) and other Centrist leaders are under arrest, on charges of fraudulent management of the *Volksverein; R. M. V.*, Nov. 14; A. P. dispatch in *St. Louis Post-Dispatch*, Nov. 13, 1933. Professor F. Dessauer, Reichstag member, has been acquitted of the same charge, *N. Y. T.*, Dec. 16, 1933.

[40] *Märkische Volkszeitung*, July 23, 1933.

[41] Cf., e. g., "Nazi State Fights Catholic Church to Curb its Power," dispatch in *N. Y. T.*, Feb. 12, 1934.

[42] *N. Y. T.*, Dec. 22, 1933.

[43] *R. M. V.*, Dec. 22 and 23; *N. Y. T.*, Dec. 21 and 22, 1933.

[44] Cardinal Bertram warned Catholic Workers' Associations not to dissolve themselves "as this, unfortunately, has happened already in some places under pressure from the outside," *R. M. V.*, Sept. 15, 1933.

[45] Cf. *e. g.*, *R. M. V.*, Sept. 3, 1933; Jan. 24, 1934. The *Hitler Youth* may wear their uniforms in school, members of confessional organizations are forbidden to do so: cf. the Obligatory Directions for Schools issued by the Reich Secretary of Interior, *R. M. V.*, Dec. 21, 1933.

von Papen denied [46] that the Catholic Church needs Catholic sports associations for Catholic youth, a claim made very strongly in the episcopal letter of June 11, 1933. Efforts are frequently made by Nazis and Nazi organizations (in Bavaria, *e. g.*, by teachers and local groups of the *Hitler Youth*) to induce young Catholics to quit their confessional organizations. Fears are aroused in them that non-membership in the *Hitler Youth* means material and professional disadvantages in later life.[47] In vain have ecclesiastical authorities protested against such methods.[48]

Shortly after the conclusion of the Reich Concordat, the *Reich Youth Leader,* Baldur von Schirach, forbade boy and girl members of the *Hitler Youth* to belong also to confessional organizations as the latter "do not limit themselves to their proper church tasks." [49] In spite of the repeated efforts of Catholic youth organizations [50] this prohibition has not been lifted or mitigated. In fact, Herr von Schirach declared in December, 1933, that beside the *Hitler Youth* no other youth organizations in Germany had any longer a right to exist, and that it was unbearable that under the motto of some kind of church interests, organizations were still standing aside. In January, 1934, he spoke in a similar vein.[51] Such words are, of course, in direct opposition to the provisions of Article 31 of the Reich Concordat. It should be noted that they were expressed by the appointed "Youth Leader of the German Reich" who heads all associations of German youth, both male and female, Nazi and non-Nazi.[52]

It is no wonder, therefore, that in addressing a group of members of the German Catholic Young Men's Association, Pope Pius

[46] In his Gleiwitz (Silesia) speech, broadcast throughout Germany, cf. *R. M. V.*, Jan. 16; *N. Y. T.*, Jan. 15, 1934.

[47] Cf. *N. Y. T.*, Dec. 2; *Sch. Z.*, June 11; *R. M. V.*, Oct. 13 and 17, 1933.

[48] *E. g.*, the Bishop of Limburg (Rhineland), *R. M. V.*, Oct. 4; *N. Y. T.*, Nov. 23, 1933. The Bishop of Augsburg (Bavaria) complained in the fall of 1933 that, contrary to practice in Northern Germany, all meetings of Catholic associations were *still* prohibited, cf. *Sch. Z.*, Oct. 8, 1933.

[49] *R. M. V.* and *N. Y. T.*, July 30, 1933.

[50] *R. M. V.*, Oct. 17, 1933.

[51] *R. M. V.*, Jan. 25, 26, and 27; *Sch. Z.*, Jan. 4, 1934,

[52] *R. M. V.*, June 18, 1933.

declared that he was "deeply worried and truly anxious over the German youth, and that also he had fears concerning religion in Germany." [53]

Priests in Politics. The Catholic Center in Germany was one of the strongest opponents of Hitlerism [54] and was the last political party to succumb to the new political order in Germany. One of its mainstays had always been the Catholic clergy as the Center had "made it its aim and purpose to obtain by constitutional means the repeal of obnoxious and oppressive laws and to protect the Church in the same way against future attacks." [55] It was, indeed, its main raison d'être.

Many priests had become leaders of national, regional, and other Center organizations [56] and members of various legislative bodies.[57] Others were editors of Centrist newspapers, and many made campaign speeches. When Hitler set out to smash the Center party, he did not forget the rôle played in it by the clergy. He insisted that the Vatican forbid German "ecclesiastics and religious" to belong to political parties and to engage in political activities,[58] by "reason of the present particular circumstances of Germany" and because the Reich Concordat "safeguards the rights and liberties of the Catholic Church in the Reich and in the States." [59] The Reich government undertook to see to it that

[53] *N. Y. T.*, Oct. 29; *R. M. V.*, Nov. 2; *Sch. Z.*, Nov. 11, 1933; similarly, Cardinal Pacelli, Papal Secretary of State, cf. *R. M. V.*, Nov. 17, 1933.

[54] It made consistent use "in campaign appeals of the incompatibility of Catholicism and National Socialism as attested to by the Catholic hierarchy . . . when other parties crumbled . . . the Center preserved its strength or even increased it", cf. *Mason* (*I*), pp. 395-401.

[55] Cf. John Brown Mason, "How the Center Party Votes" (should read: How German Catholics Vote), *Commonweal*, Oct. 8, 1930.

[56] *E. g.*, Msgr. L. Kaas (German Reich), Canon J. Leicht (Bavaria), Prelate E. Föhr (Baden).

[57] Since 1919, an average of 8-10 priests were members of the *Reichstag*, cf. various *Reichstagshandbücher* (corresponding to American Congressional Directories).

[58] The *Osservatore Romano* stated that the Reich Concordat does not prevent priests from becoming "independent" members of parliament, according to Messner, *op. cit.*

[59] Article 32. In return Hitler ordered the release of priests arrested for political reasons, cf. A. P. dispatch in *St. Louis Post-Dispatch*, July 10, 1933.

similar provisions would be applied to the clergy of non-Catholic confessions.

All parties other than the National Socialist party are now outlawed in Germany, but the Nazis still complain about the "political activities" of priests,[60] including some bishops. Among them Cardinal Faulhaber of Munich seems to have aroused their ire more than others.[61] They have considered it necessary to arrest about 200 priests within a year [62] though only a few have actually been brought to trial. Sentences have been imposed upon them, running from one to eight months in jail, for such offenses as making insulting remarks about Hitler or Dr. Goebbels, words from the pulpit regarded as offensive to the Nazis, or exhorting parishioners not to decorate their houses on Corpus Christi with "pagan symbols and crooked crosses." [63]

Appointment of Bishops. Because of the position and influence of Catholic bishops many governments have always been anxious to have a share in their appointment, especially in countries where there was frequent danger of friction between Church and State. The Catholic Church has agreed in a number of Concordats to grant State governments varying degrees of influence in this matter. Article 14 of the Reich Concordat provides that "before releasing Bulls of nomination of archbishops, bishops or coadjutors . . . , the name of the person chosen shall be made known to the Reichsstatthalter [representative of the federal government] of the respective state so as to assure that there are no objections to him of a general political character." While the State is not granted a right to veto an appointment to any of these offices, it may be assumed that for the sake of the continued cooperation between Church and State the former will take the

[60] Herr H. Schemm, Bavarian Minister of Education, declared: "The government is well aware that the Nazi state still has numerous enemies in economic life, in the confessional and elsewhere. I will not rest until these malcontents are destroyed, root and branch", cf. *N. Y. T.*, Jan. 24, 1934.

[61] Cf., *e. g.*, Bavarian Minister Esser, *R. M. V.*, Jan. 28, 1934.

[62] Cf. dispatch "Nazi State Fights Catholic Church to Curb its Power," *N. Y. T.*, Feb. 12, 1934.

[63] *R. M. V.*, Nov. 28, Dec. 1, 2, 3, 5, 17, 1933; Jan. 10, 25, 26, 1934; *N. Y. T.*, Dec. 3, 4, 16, 1933; Jan. 3, 1934.

objections of the State into very careful consideration.[64] In practice, it may at times become difficult to differentiate between the objections of a "general political" and a "party-political" character.

Before bishops take possession of their dioceses, they must take an oath of allegiance and respect to the government. The Nazi State, like Mussolini's government,[65] thereby seeks to forestall opposition on the part of the hierarchy and its lower clergy to actions of the government. A bishop is a citizen of the State and as such morally obligated to give allegiance to its legal government. But the bishop is also a high Church official who exercises power which is not of Caesar. As such he has a distinctive, additional kind of responsibility which may bring him into open opposition to certain governmental measures, in obedience to what he considers divine law.

Liberty of Ecclesiastical Communication. The Reich Concordat provides specifically, in its Article 4, that both the Holy See and the diocesan authorities shall enjoy "the full liberty of communicating and corresponding" with the various ecclesiastical and lay members of the Catholic Church in Germany. The instructions, ordinances, pastoral letters, etc. of the ecclesiastical authorities "in the field of their competence (Article 1, Paragraph 2)"[66] shall "be published freely and brought to the knowledge of the faithful in the forms used heretofore." There is no provision like, or similar to it, in the Concordats previously concluded with the democratic governments of various German *Länder,* but there is one to the same effect in the Concordat with Mussolini's Italy (Article 2). The reasons are obvious. Both papal and episcopal public pronouncements and private corre-

[64] Two Bishops (Berlin and Münster) have been appointed since the conclusion of the Reich Concordat. Apparently, both the Vatican and the Prussian Premier Goering originally favored other men for Berlin, cf. *N. Y. T.*, Nov. 7, 1933.

[65] Cf. Article 19 of the Concordat with Italy.

[66] The German Reich "recognizes the right of the Catholic Church, within the limits of the general laws in force, to regulate and to administer freely her own affairs and to proclaim, in the field of her competence, laws and ordinances binding upon her members."

spondence may be of a nature, on occasion, which is not wholly pleasing to the governmental authorities; therefore, they have to be specifically safeguarded by the provisions of a solemn Concordat. Even then they are not absolutely certain of reaching their destination and serving their purpose. The eight bishops of Bavaria, *e. g.*, issued a pronouncement to their diocesans shortly before, and regarding, the popular plebiscite of November 12, 1933. Its nature was greatly displeasing to the Nazi authorities [67] and it was not allowed, therefore, to "be published freely," in fact not at all, in the Catholic newspapers [68] which had been one of "the forms used heretofore." While Catholic newspapers are "free" to print articles of a polemic nature against editorials in the *Osservatore Romano,*[69] one of them was suppressed for four weeks because it discussed, or reputedly because of the way in which it discussed, the Papal encyclical "Casti connubii" in connection with the German sterilization law.[70]

These few samples show a violation of the spirit, if not the letter of Article 4 of the Reich Concordat. They give an indication of how necessary it was to have a provision of this nature included in this Concordat and they remind one of the fact that it was unnecessary in other Concordats.

Settlement of Disputes. In the past disputes over the interpretation and application of the provisions of Concordats have been frequent. Article 33 of the Reich Concordat provides for the settlement of such divergences that "the Holy See and the German Reich shall proceed, with mutual consent, to an amicable solution." This provision is similar to those in other Concordats.[71] It provides for a *compositio amicabilis* directly between the two parties to the Concordat. This is the way in which the Vatican and Italy, *e. g.*, finally came to an agreement concerning the *Catholic Action.*[72] While Article 33 refers only to a diver-

[67] The Bavarian Premier Siebert declared that it had caused him "deep pain", *R. M. V.*, Nov. 21, 1933.

[68] Cf. *Sch. Z.*, Nov. 26, 1933, and Jan. 4, 1934.

[69] *E. g.*, *R. M. V.*, July 2 and 30, 1933; *Märkische Volkszeitung*, July 30, 1933.

[70] *Märkische Volkszeitung*, Aug. 6, 1933.

[71] *E. g.*, Bavaria, Prussia, Italy, and Baden.

[72] Koeniger, *op. cit.*, pp. 179-80, n. 41.

gence on the "interpretation or application" of a disposition of the Reich Concordat, it may be logically deduced that the examination and determination of the facts underlying a dispute is also provided for.[73] Negotiations of this nature have been going on between the Vatican and the German government for some time.[74]

No provision is made in the Reich Concordat for its termination.[75] Like most Concordats, it is intended to be permanent unless it should be replaced partly or entirely by mutual agreement between the parties to it. Most authorities hold that Concordats are "conventions of a quasi-international legal character," and that as such they are subject to the general rules of international law, such as *pacta sunt servanda* and *rebus sic stantibus*.[76] It would appear possible, therefore, for one party to denounce the Concordat because of non-fulfilment by the other party and to consider itself no longer bound by it, in case the friendly negotiations provided for in Article 33 should lead to no satisfactory result.[77]

That the new National Socialist government in Germany, headed by Adolf Hitler, was able to conclude a Reich Concordat and to do it at such an early date constituted a political success for it of the first order. The reason has, at times, been ascribed to a common fear of both the Catholic Church and the National Socialists that "Bolshevism" would yet flood Europe and that a common front against it was necessary.[78] It has been hard for many non-German political observers to find substantial evidence of the existence of such a menace in the Germany of 1933; and this allegation does not explain the fact that the Austrian Roman Catholic Bishops have called upon their flocks to support, as

[73] *Ibid.*

[74] *N. Y. T.*, Nov. 10, Dec. 12 and 14; also editorial by Edwin L. James, "German Yuletide Finds Christians Facing Nazis," *ibid.*, Feb. 14, 1934.

[75] Nor in the Concordats with Bavaria, Prussia, and Baden; there is one in the Concordat with Latvia (1922), *A. A. S.*, 14, pp. 577 f.

[76] Cf. Lange-Ronneberg, *op. cit.*, pp. 125, 134; for a detailed discussion of divergent views, cf. his Ch. III.

[77] Cf. also Koeniger, *op. cit.*, p. 156, n. 13 and p. 180, n. 41 b.

[78] *E. g.*, Messner, *op. cit.*, p. 1100.

Catholics, the Dollfuss government, particularly against the growing danger of Hitler's National Socialism and its religious-political errors.[79]

It appears likely to the present writer that the Catholic Church, when concluding the Reich Concordat, had become convinced that the Third Reich had come to stay and that, therefore, the Catholic Church might gain much by making peace with it—both for the sake of the assured free practice of the Catholic religion in Germany and for the damming up of various forces hostile to it.[80] These influences which were detrimental both to the Catholic Church in particular and to the Christian Churches in Germany in general, were to be sought in victorious and often "pagan"[81] National Socialist circles more than in the defeated atheistic Communist party.

JOHN BROWN MASON.

[79] *N. Y. T.*, Dec. 23, 1933; also Jos. Eberle, "Ein Hirtenbrief des österreichischen Episkopats," *Sch. Z.*, Jan. 14, 1934.

[80] Cf. *Mason* (*I*), pp. 387-94, and (*II*), p. 394, n. 29: "Fr. F. Muckermann, S. J., editor of the *Gral*, writes in its May number, according to *Sch. Z.*, July 2, 1933, p. 964: "There are in National Socialism 'strong forces which are not deterred from a conquest of the independence of the churches. . . . One may only hope that the word of the Leader [Hitler] is strong enough to keep these forces within the right bounds. . . . National Socialism will have to understand clearly that a subordination of the Catholic Church under the state would direct the Catholic population into the sharpest opposition and that consequently the hoped-for national unity would suffer the gravest shocks. The declarations of Adolf Hitler have had a calming effect; but . . . several other, also notable, voices have caused a certain alarm"; also, *ibid.*, pp. 402-403.

[81] Cf. Van Hove, *loc. cit.*, p. 159: "De la part de Hitler, la conclusion du concordat était de bonne politique. Elle était un moyen de rallier au régime nouveau les catholiques . . . Les catholiques de leur côté devaient craindre le pire de la part d'hommes décidés, appuyés par la grande majorité de la population. . . ." Cf. (by an anonymous priest), "Wir wollen keinen Kulturkampf," *Sch. Z.*, Jan. 28, 1934; also numerous items in press dispatches from Germany; and the joint episcopal letter of the Austrian Bishops of Dec. 23, 1933 (cf. n. 79) which was answered by Vice-Chancellor von Papen in his Gleiwitz speech with the claim that the Third Reich under Hitler is "the first state in the world in which the sublime principles of the Popes [as laid down in *Rerum Novarum* and *Quadragesimo anno*] are not only recognized but, what is much more valuable, are put into practice." He admitted, however, that there are "some shadows in the picture." Cf. *R. M. V.*, Jan. 16, 1934; *N. Y. T.*, Jan. 15, 1934.

MISCELLANY

THE FOURTEENTH ANNUAL MEETING OF THE AMERICAN CATHOLIC HISTORICAL ASSOCIATION

PITTSBURGH, PENNSYLVANIA, DECEMBER 28 AND 29, 1933

Christmas week of 1933 witnessed the concurrent meeting of two Catholic learned societies, both of which have their permanent headquarters in the Catholic University of America, Washington, D. C. Under the auspices of His Excellency, the Most Rev. Hugh C. Boyle, D. D., Bishop of Pittsburgh, and of the President of Duquesne University, the Very Rev. Dr. J. J. Callahan, C. S. Sp., the AMERICAN CATHOLIC HISTORICAL ASSOCIATION held its fourteenth annual meeting at the Hotel William Penn, while nearby in the Hotel Fort Pitt, the American Catholic Philosophical Association held its ninth annual assembly. The philosophers had chosen as the central theme of their discussions and conferences the *Philosophy of Society* (I. Social Forms: II. Social Forces), and the historians, the *Catholic Philosophy of History*. The cognate nature of these two general subjects afforded a mutual advantage to the members of both conventions.

The following brief biographical notices of the scholars who read papers at our sessions, are given for the benefit of those who were unable to come to Pittsburgh for the meeting:

MOST REV. JOSEPH SCHREMBS, D. D., Bishop of Cleveland. Born March 12, 1866, at Ratisbon, Bavaria. Came to the United States in 1877 and was educated at St. Vincent's College, Beatty, Pa., at the Grand Seminary and Laval University in Montreal, Canada. Ordained in 1889 and served in parishes in Bay City, Michigan, and Grand Rapids, Michigan, from 1889 to 1911. Appointed successively, Vicar-General, Auxiliary-Bishop of Grand Rapids, Bishop of Toledo and Bishop of Cleveland, his present See. Here he was installed September 8, 1921. He was made Assistant at the Pontifical Throne June 29, 1914. The University of Freiburg i/B. honored him with the Degree of Doctor of Divinity (1923). He is trustee and secretary of the Board of Trustees of the Catholic University of America at Washington, D. C., episcopal Chairman of the Department of Lay Activities of the National Catholic Welfare Council and President and Protector of the Priests' Eucharistic League of the United States. His Excellency's subject: *The Catholic Philosophy of History: the Key to the World's Progress*, is printed in this issue.

Rev. PATRICK J. BARRY, Ph. D., the writer of the paper on Bossuet's *Discourse on Universal History*, is at the present time professor of philosophy at the Seminary of the Immaculate Conception, Huntington, L. I., N. Y. (Diocese of Brooklyn). He made his course in philosophy and theology at St. Patrick's College, Maynooth, where he was ordained priest in 1910. He obtained his doctorate at the University of Munich. His special studies have related prin-

cipally to the manuscript sources for the later history of the Irish medieval Benedictine monasteries in Germany. He has published *Die Zustande im Wiener Schöttenkloster vor der Reform des Jahres 1418* (1927); "A Medieval Forgery" (*The Placidian*, Jan., 1930); "Irish Benedictines in Nuremberg" (*Studies*, Dec., 1932; Sept., 1933).

Very Rev. FELIX JOSEPH FELLNER, O. S. B., M. A., was born November 24, 1874, at Rotthalmuenster, Bavaria. Studied at the Humanistic Gymnasium, Landshut, Bavaria, from 1885 until 1893, and entered St. Vincent College in January, 1894. During the next year he joined the Benedictine Order at St. Vincent Archabbey and from 1896 until 1901 studied philosophy and theology at St. Vincent Seminary, where he received the degree of Master of Arts. After his ordination he was appointed professor of history in St. Vincent College, and since 1909 he has been teaching Church history at St. Vincent Seminary. On the occasion of the consecration of the archabbey-church (1905) he wrote *St. Vincenz Gemeinde und Erzabtei*. He has made contributions to various historical publications, especially to the *Records* of the American Catholic Historical Society of Philadelphia, the *Catholic Historical Review* and the *Dictionary of American Biography*. Father Fellner's subject was *The "Two Cities" of Otto von Freising and its Influence on the Catholic Philosophy of History*.

Rev. MOORHOUSE F. X. MILLAR, S. J., Ph. D., is now the head of the Department of Political Philosophy at Fordham University. He is the author of *Unpopular Essays*, and joint-author with Monsignor John A. Ryan of the well-known volume: *The State and the Church*. Father Millar is an associate editor of *Thought* and has frequently contributed to *America*, *Studies*, *Catholic World* and other periodicals. His subject, *Aquinas and the Missing Link in the Philosophy of History*, appeared in the March (1934) issue of *Thought*.

Rev. PAUL CHRISTOPHER PERROTTA, O. P., Ph. D., the writer of the paper on *John Baptist Vico*, was born in Cervinara, Italy. In 1915 he started his classical training in Regis High School, New York. In 1918 he entered Aquinas College, Columbus, Ohio. Having joined the Dominican Order, he pursued philosophical and theological studies in the Order's Houses of Studies in Springfield, Kentucky, and at Washington, D. C. In 1922 he matriculated at the Catholic University, studying principally under Doctor Guilday, under whom he received the degree of Master of Arts in 1925. In 1926 he received the degree of Doctor of Philosophy. In 1927 he obtained the degree of Lector of Sacred Theology from the Dominican Order. Later he was sent to Rome to pursue further studies. In Rome, he took a course in Paleography in the Vatican School. While in Europe, he received an appointment from the Library of Congress as a researcher in the Archives of Italy for documents pertaining to American history. He completed this assignment by June, 1930. In 1931, he was sent back to Providence College, resuming the teaching of history and philosophy. Father Perrotta's chief works are: *Catholic Care of the Italian Immigrant in the United States* (Washington, 1925); *The Claims of the United States against the Kingdom of Naples* (Washington, 1926); *Catholic Legal Ethics* (Washington, 1927).

Rev. GERALD GROVELAND WALSH, S. J., M. A. (Oxon.) belongs to the rising group of young Jesuit historical scholars in the United States. His early education was received here and in Canada. From 1921 to 1924 he took an Honors Course in Modern History at the University of Oxford, winning the Marquis of Lothian Prize for a study of the *Emperor Charles IV.* (*1316-1378*). Father Walsh entered the Society of Jesus in 1910 and was ordained to the priesthood in 1926. Since 1929 he has been professor of history in Woodstock College. His contributions have appeared mainly in the *Catholic Historical Review*, *Thought*, *America*, the *Month* and other periodicals. His subject was: *The Influence of Dante on the Catholic Philosophy of History.*

As in former years, the ASSOCIATION was the recipient of a cordial welcome on the part of the officials of the city, the daily and Sunday press, the Chamber of Commerce, and the various social and educational groups of Pittsburgh. The Committee on Local Arrangements was composed of over two hundred leaders of the city, among whom were Bishop Alexander Mann, Bishop Adna Wright Leonard, many non-Catholic clergymen, and Rabbi S. H. Goldenson. Dr. Solon J. Buck, Director of the Western Pennsylvania Historical Survey, and Dr. John J. Bowman were also members of this Committee. The Executive Council included the Most Reverend Hugh C. Boyle, D. D., honorary chairman, Rev. Dr. Callahan, honorary vice-chairman, J. Rogers Flannery, LL. D., chairman, Mr. Frank L. Duggan, treasurer, and Rev. Dr. E. Lawrence O'Connell, secretary. The Committee on Reception of which Miss Rosemary Casey, M. A., and Miss Naomi Larkin were chairman and secretary respectively, and the Committee on Registration and Information, of which Miss Helen Hierholzer and Miss Elizabeth Daflinger were chairman and secretary respectively, spared no effort to cooperate with our officers in making the sessions a success. The headquarters for the meeting were the Cardinal, Silver, and Urban Rooms of the Hotel William Penn, to whose manager, Mr. F. L. Andrews and his efficient staff, the ASSOCIATION is indebted for the charming hospitality which has made their hostelry known everywhere. One of the singular acts of courtesy for which the ASSOCIATION is grateful is the hospitality offered by the Sisters of Mercy to all visiting members of the religious Orders of women.

At the first Public Session on Thursday morning, December 28, the Very Rev. Thomas H. Bryson presided in the place of Monsignor McMullen who was ill. The opening paper by Father Moorhouse F. X. Millar, S. J., on St. Thomas Aquinas' philosophy of man, has since appeared in the March (1934) issue of *Thought*. The Catholic philosophy of history as exemplified in the writings of Dante was presented by Rev. Gerald Groveland Walsh, S. J., M. A. (Oxon.), while the third paper by Rev. Dr. Patrick J. Barry discussed the contribution to the subject made by that great scholar, Bossuet, in his *Discourse on Universal History*. The final meeting of the Executive Council was held Thursday afternoon with the president

of the ASSOCIATION, Dr. Constantine E. McGuire, in the chair. Summaries of the formal reports of the committees were read and approved. Among the resolutions passed was one presented by Rev. Dr. Stratemeier, O. P., Assistant-Secretary of the ASSOCIATION, empowering the retiring president, Dr. McGuire, to make a survey of the financial problem arising from the publication of volume one of our Documents Series: *United States Ministers to the Papal States (1848-1868)*, edited by Dr. Stock. It was decided that the fifteenth annual meeting of the ASSOCIATION should be held in Washington, D. C., concurrently with the American Historical Association, which will be celebrating its golden jubilee this year. Dr. John J. Meng, instructor in politics at the Catholic University of America, was elected chairman of the committee on membership as successor to Rev. Dr. Edward J. Hickey of Detroit. The annual Business Meeting which followed immediately was well attended. Telegrams of felicitation from Their Eminences, Cardinals O'Connell, Dougherty and Hayes, from Archbishop McNeil of Toronto, from Monsignor Splaine and others were then read. Father Betten addressed those present on the necessity of stimulating the production of Catholic text-books in history and invited all interested to a Round Table Discussion that afternoon. The following reports were then read:

1. REPORT OF THE TREASURER (REV. DR. JOHN K. CARTWRIGHT):

ACCOUNT I—GENERAL FUND.

INVESTMENTS—December 1, 1932			$5,000.00
CASH ON HAND—December 1, 1932		$1,860.92	
RECEIPTS:			
Annual Dues		2,353.47	
Interest:			
From Investments	$303.10		
On Bank Deposits	14.88		
		317.98	
Contributions to defray expenses of Annual Meeting		465.00	
Investment (Liberty Bond $500.00) converted to Cash		519.18	—500.00
Cash Sale of *Catholic Historical Review*		4.75	
		$5,521.30	$4,500.00
DISBURSEMENTS:			
Office Expense:			
Rent of Office and Telephone Service	$ 76.77		
Supplies and Service	211.23		
Office Secretary Salary	600.00		
Bookkeeper	100.00		
	$ 988.00		

Expenses of Annual Meeting	569.86		
Catholic Historical Review	1,427.25		
Donation (*Writings on American History*)	50.00		
Rent of Safe Deposit Box	5.50		
Sundries	16.90		
Government Tax on Checks	1.02		
Transfer of Cash Credit of $1,000.00 to Account II in exchange for Investment of same amount	1,000.00	4,058.53	+ 1,000.00
CASH ON HAND—October 13, 1933		$1,462.77	
INVESTMENTS—October 13, 1933			$5,500.00

ACCOUNT II—REVOLVING FUND FOR THE PUBLICATION OF DOCUMENTS.

INVESTMENTS—December 1, 1932			$2,000.00
CASH ON HAND—December 1, 1932		$ 161.82	
RECEIPTS:			
Cash Credit of $1,000.00 from Account I in exchange for $1,000.00 Investment		1,000.00	— 1,000.00
Sales of Volume I, *United States Ministers to the Papal States*		135.00	
		$1,296.82	$1,000.00
DISBURSEMENTS:			
Transfer of $1,000.00 Investment (Federal Land Bank Note of Louisville, Ky.) to J. H. Furst Co., at par value, in part payment of bill for printing of Volume I			— 1,000.00
Cash Balance to J. H. Furst Co. (as above)	$847.25		
Expense of preparing Copy for Printer	126.50		
Sundries:			
To J. H. Furst Co. for printing Cards, Statements, etc.	23.25		
Government Tax on Checks	.20	997.20	
CASH ON HAND—October 13, 1933		$ 299.62	
INVESTMENTS—October 13, 1933			0,000.00

SUMMARY

INVESTMENTS:		
ACCOUNT I	$5,500.00	
ACCOUNT II	.....	
TOTAL INVESTMENTS		$5,500.00

CASH ON HAND:		
ACCOUNT I	$1,462.77	
ACCOUNT II	299.62	
TOTAL CASH BALANCE		$1,762.39
FINAL BALANCE—October 13, 1933		$7,262.39

2. REPORT OF THE COMMITTEE ON MEMBERSHIP (REV. DR. EDWARD J. HICKEY, *chairman*):

The Committee on Membership has the honor of presenting the following report as of December 15, 1933:

1. Total membership on December 15, 1932		726
Delinquent members (2 years or more)	46	
Resignations during 1933	27	
Loss by death during 1933	12	
	85	85
TOTAL		641
2. New Members, 1933:		
LIFE	0	
ANNUAL	18	
	—	18
TOTAL MEMBERSHIP (December 15, 1933)		659

The new ANNUAL MEMBERS are:

Boland, Miss Florence, Toronto, Canada.
Byrne, Rev. Edward, C. S. P., M. A., Toronto, Canada.
Corry, Mr. Andrew, Butte, Mont.
Egan, Dr. Howard E., Dean, Graduate School, DePaul University, Chicago.
Geary, Rev. Gerald, M. A., San Francisco, Calif.
Greene, Mr. John, Jr., Newport, R. I.
Gregory, Rev. Brother, F. S. C., Scranton, Pa.
Pocock, Rev. J. H., London, Ont., Canada.
Reeves, Rev. James A. Wallace, A. M., S. T. D., Pres. Seton Hill College, Greensburg, Pa.
Riley, Rev. Arthur J., M. A., Boston, Mass.
Roemer, Rev. Theodore, O. M. Cap., Ph. D., Mt. Calvary, Wis.
Rev. Sister M. Clotilde Holbein, R. S. M., Mt. St. Agnes, Maryland.
Rev. Sister M. Doris, O. P., M. A., Sinsinawa, Wis.
Rev. Sister M. Joseph, O. S. U., M. A., Louisville, Ky.
Rev. Sister Margaret Mary Duffy, M. A., O. S. U., Cleveland, Ohio.
Schmadel, Professor H. C., Seton Hill College, Greensburg, Pa.
Stout, Rev. Dunstan, C. P., St. Mary's Monastery, Dunkirk, N. Y.
Sullivan, Mr. Joseph Albert, Toronto, Canada.

3. Report of the Committee on Nominations (Rev. Francis S. Betten, S. J., *chairman*):

The Committee on Nominations has the honor to present the following names for election as officers and members of the Executive Council for the year 1934:

Officers:

President—Michael Williams, Litt. D., Editor of the *Commonweal* and president of the Calvert Associates.

First Vice-President—Jeremiah D. M. Ford, Ph. D., head of the department of Romance Languages at Harvard University, and editor of *Speculum*, the quarterly review of the Medieval Academy of America.

Second Vice-President—Rev. John LaFarge, S. J., Ph. D., Associate-editor of *America*.

Secretary—Rev. Dr. Peter Guilday.

Assistant-Secretary—Rev. George B. Stratemeier, O. P., Ph. D.

Archivist—Miss Josephine Lyon.

Treasurer—Rev. Dr. John Keating Cartwright, Pastor, Immaculate Conception Church, Washington, D. C.

Executive Council:

Mrs. Mary Young Moore, Los Angeles, California.

Rt. Rev. Monsignor Michael J. Splaine, D. D., Boston, President of Catholic Summer School.

Leo Francis Stock, Ph. D., LL. D., Catholic University of America.

George Hermann Derry, Ph. D., K. C. S. G., President of Marygrove College, Detroit, Michigan.

Very Rev. John Hugh O'Donnell, C. S. C., Ph. D., President of St. Edward University, Austin, Texas.

4. Report of the Committee on Publications (Leo Francis Stock, Ph. D., *chairman*):

The report of the Committee on Publications is concerned this year solely with Volume I of the Association's Documents, *United States Ministers to the Papal States: Instructions and Despatches, 1848-1868*, edited by your chairman and issued in the early fall. This volume was beautifully printed by the J. H. Furst Co., of Baltimore, and to Mr. Furst the editor and your committee desire to express their appreciation for his personal interest in the work, and for favors shown the Association in connection with its publication.

The reviews which have thus far appeared, at home and abroad, have all been most favorable, some of them fulsome in their praise of the collection. All of them agree that a distinct contribution has been made to American diplomatic and Church history; and most of them have complimented the Association for having undertaken this important work.

It will be remembered that a fund of $2,000 was set aside for the printing of this volume, the returns to be used for the copying of materials and the printing of Volume II of this series. Thus far 122 copies have been sold, with a return of $610.00, nearly all of which has been paid.

While our efforts to sell the volume have not been exhausted, a letter was sent to each member of the Association asking for support. The results have been disappointing. It is hoped that as many members as can do so will encourage us in our work by purchasing a copy for his or her library. The volume should also be in the library of every Catholic academy and college. A reference work, such as this is, does not, of course, have the immediate sale of a more popular or ephemeral book: the demand will naturally extend over a longer period. Yet we are desirous of beginning work on the second volume and it is hoped that returns from the sale of this first volume will soon make this possible. Here is a splendid opportunity for someone with means, to do something worth while for the cause of Catholic history by underwriting the cost of publishing this second volume.

Your committee recommend that Volume II of the Association's Documents contain the Instructions and Despatches of the United States Consuls to the Papal States, and ask for authority to begin the copying and collating of these documents in the Department of State whenever it is felt there is sufficient amount on hand from the sale of Volume I to start the work. Your chairman stands ready to undertake the editing of this second volume if that be the wish of the Association. As with Volume I he will gladly contribute this service without compensation.

5. Report of the Secretary (Dr. Guilday):

After extending the thanks of the Association to all who had cooperated in the preliminary meetings and in the sessions and especially Station KDKA for permitting him to broadcast the purpose of the meeting on Wednesday evening, December 27, Dr. Guilday said in part:

In coming to Pittsburgh, with the gracious welcome of its Catholic bishop and its Catholic University head, we counted upon doing honor to one of the best known priest-historians in our Church — Monsignor Andrew Arnold Lambing, who died on Christmas Eve, 1918. It is eminently fitting that an organization in which he would have found the ideal means of arousing a nation-wide interest in Catholic history should choose the city of Pittsburgh for its annual meeting; for, here, without any danger of overstating the fact, Monsignor Andrew Arnold Lambing sowed the seeds of what has become a great oak with branches spreading to all parts of our vast land. Monsignor Lambing founded the first Catholic historical society in the United States—the Ohio Valley Catholic Historical Society — in February, 1884, some five months before the founding of the American Catholic Historical Society of Philadelphia and ten months before the United States Catholic Historical Society in New York in December, 1884. He began also the first Catholic historical quarterly—the *Historical Researches*. He founded the first diocesan historical library in the United States, and his is the honor of having written the first diocesan history—that of Pittsburgh and Allegheny in 1880. Pitt's city on the Beautiful River will always have the honor of being a pioneer in the Catholic historical revival which began with the opening of the Vatican Archives by Leo XIII in 1883, and with the appeal for historical study sent out to Catholic America by the assembled prelates at the Third Plenary Council of Baltimore in 1884. All the local Catholic historical societies in the United States had made a notable advance in arousing this nation-wide interest in the

Catholic history of the United States by the year 1919, when a group of scholars met at Cleveland to found this Association, the object of which was to be the broader, the world-wide field of the Catholic history of all lands, of all times, and of all aspects of the historic Catholic past.

The Association is now entering upon its fifteenth year of service to the increase and diffusion of historical knowledge. Our annual meetings during that period have shown a marked advance in the scope of the work we set out to accomplish in 1919. Over one hundred and fifty papers by Catholic and non-Catholic scholars have been read in these annual assemblies, and most of these have been published in the official organ of the Association — the CATHOLIC HISTORICAL REVIEW.

Twice, we have published in separate volumes the papers of our meetings— those of Ann Arbor (1925) under the title *Church Historians* and those of Minneapolis (1931) under the title—*The Catholic Church in Contemporary Europe*. These two volumes begin our series of Papers. During the past year, as we have heard from the Committee on Publications, we inaugurated another series under the general title of Documents, and auspiciously so, with Dr. Stock's scholarly edition of the Instructions and Despatches which were sent to our State Department by the American ministers accredited to the Vatican between 1848 and 1868. The sale of this volume has not been so prompt as we should have wished, but we are hopeful sufficient copies will soon be sold so that the second volume on the official correspondence of the American Consuls to the Papal States (1797-1870) will not long be delayed.

All learned societies have felt the effects of the financial depression this past year. Resignations from the Association on account of other pressing needs have mounted; nevertheless, the Association may well take courage that the number of withdrawals has remained at a low figure. Certainly, if any one fact is apparent, it is the loyalty of our members to the Association during the distressing economic situation of the last three years. The increase in our membership will be the main objective of the executive office during the coming year, and we shall expect the cooperation of our members in securing the adhesion of all those who would be benefitted by membership in our group. The Association has lost heavily also through death, twelve of our members having gone to their eternal reward. Among those are: Mr. Thomas Hughes Kelly, the grand-nephew of the great Archbishop Hughes, Bishops Chartrand, Hickey, Gilfillan, Dunn, and Drumm. One picturesque figure is also gone— Monsignor Arthur T. Connolly, whose precious collection of books and museum pieces is now in the Catholic University of America. Bishop Chartrand was the chairman of our General Committee at the Indianapolis Meeting in 1928. Two other losses to our American Catholic historical circles should be chronicled. The first came about by the election of Father Charles L. Souvay, C. M., to the superior-generalship of his Congregation, with residence in Paris; and the second, by the selection of Father Gilbert J. Garraghan, S. J., to continue the monumental work on the *History of the Society of Jesus in North America* by Father Thomas Hughes, S. J. This will require several years of residence in Rome. Father Garraghan was our second vice-president this year, and Father Souvay one of the associate editors of the REVIEW.

One of the *desiderata* for the furtherance of our work is a revivifying of the Standing Committees of the Association. Ten years ago, seven of these Committees were appointed, as follows:

1. *Committee on a Bibliography of Church History*—Rev. FRANCIS BETTEN, S. J., Chairman.

2. *Committee on Archival Centers for American Catholic History*—Rev. PAUL FOIK, C. S. C., Ph. D., Chairman.
3. *Committee on a Manual of Catholic Historical Literature*—Rev. FRANCIS BORGIA STECK, O. F. M., Ph. D., Chairman.
4. *Committee on a Manual of Historical Objections made against the Catholic Church*—Rev. BERTRAND L. CONWAY, C. S. P., Ph. D., Chairman.
5. *Committee on the Teaching of Ecclesiastical History*—Rev. EDWARD J. HICKEY, Ph. D., Chairman.
6. *Committee on Catholic Historical Activities in the United States*—RICHARD J. PURCELL, Ph. D., Chairman.
7. *Committee on Textbooks in Church History*—Rev. JOHN K. CARTWRIGHT, D. D., Chairman.

Of these, only three have so far been able to make preliminary reports. Father Betten's Committee on a Bibliography of Church History printed in the CATHOLIC HISTORICAL REVIEW two such reports (Vols. IX, 15-18, X, 10-11). No work would be of greater service to students and teachers in the field of Church history than a volume similar to the recent (1931) *Bibliographical Guide to the History of Christianity* by Professor Case and others of the University of Chicago. The 2,512 items in this little volume are all well chosen; but for the use of our Catholic students, the *Guide* fails in the most important parts of the field. Father Betten is a pioneer in this work, and I would suggest that he be empowered to form a committee to assist him in completing such a *Guide*, if it be only for the time being an enlargement of his *Partial Catalogue*. In this respect, I should also suggest that a special section of the REVIEW be given to the regular printing of the *Guide*, and that sufficient financial aid be secured for the completion of Father Betten's *Catalogue*.

Our relations with the CATHOLIC HISTORICAL REVIEW continue to be satisfactory. In this respect, two items of interest should be mentioned. The place of the Very Rev. Charles L. Souvay has been filled by the Rev. Dr. Peter Leo Johnson of St. Francis Seminary, St. Francis, Wisconsin. Another member of the advisory board — Rev. Dr. Francis Borgia Steck, O. F. M. — was appointed during the year as Instructor in Hispanic-American history in the Catholic University of America, thus affording the REVIEW by his residence the advantage of eminent scholarship in this important field.

The Committee on Programme is already at work on the fifteenth annual meeting which will be held in Washington, D. C., December 27-29, 1934. This meeting will be devoted to a series of papers on Catholic Maryland which will be holding its tercentenary all through the coming year. The official State Committee, headed by Governor Ritchie, has planned elaborate celebrations during the year, and Archbishop Curley has recently appointed a Catholic Committee to cooperate with all sections of the country in celebrating Maryland's great contribution to American political and religious idealism. The Tercentenary Committee which the Archbishop of Baltimore has formed, is composed of the following priests and laymen—Most Rev. John M. McNamara, chairman; Rev. William J. Nelligan, secretary; Most Rev. James Hugh Ryan, Rector of the Catholic University of America; Very Rev. W. Coleman Nevils, S. J., Rector of Georgetown University; Fathers La Farge, S. J., Wheeler, S. J., Wiessel, S. J., and Vaeth; Msgr. Ireton; Mr. Leo Ward, State Deputy of the Knights of Columbus; Dr. Leo Francis Stock; and Dr. Guilday. At a recent meeting of this Committee (on Dec. 14) the following plans were agreed upon: 1. Solemn Pontifical Mass in the Baltimore Stadium, on May 30, 1934, Archbishop Curley pontificating. Dr. Guilday will preach on a

national broadcast. 2. Celebration by Pilgrims of Maryland on first Sunday of August at St. Mary's City, Maryland, Bishop McNamara pontificating, Father La Farge preaching. Unveiling of a marker on old foundation stones of first chapel at site of St. Mary's City. 3. Nation-wide contest, prize of $1,000.00 for best essay from high school student on "Maryland: Land of Sanctuary," offered by Maryland Knights of Columbus, Fourth Degree. 4. Illustrated lectures on Maryland by Father Wheeler in as many schools as possible throughout 1934. 5. Committee on Publicity—Father La Farge and Dr. Guilday — to prepare pamphlets for the celebration. 6. Committee on Academic Celebration—Bishop Ryan, Father Nevils, Dr. Stock, Dr. Guilday. This academic celebration to be held in Catholic University Gymnasium in November. Three papers to be read — by a Jesuit, a Sulpician, and a secular priest, on the three centuries under review. 7. Prize Essay contest for all pupils of the eighth grade in Maryland parish schools. Prizes donated by Bishop Ryan and Father Nevils. Father John I. Barrett, Chairman. 8. Annual Oratorical contest of collegians (boys and girls) of Archdiocese to be held on Subject—*Maryland as a Catholic Mission*—prizes ($500.00) donated by Knights of Columbus, Fourth Degree. The next meeting of the General Committee will be held at the Archbishop's house in February, 1934, to make final arrangements for these various aspects of the celebration. There is no doubt, then, that during the year 1934, the whole country, Catholic and non-Catholic, will be kept aware as the months go by of this very important anniversary in our national life.

Consequently, it seems but fitting that the Association, the largest society of students, teachers and writers in the field of Catholic history, should bring the year 1934 to a close with a meeting dedicated exclusively to the history of Maryland and of all that Maryland stands for in the evolution of our political and religious progress. No other subject should have a stronger appeal to our membership than that of Maryland, the Land of Sanctuary, and our sessions at the close of the year will not only reawaken a national interest in the legacy Calvert's colony gave to the nation at its rise in 1787, but will also be on our part a public act of thanksgiving to Almighty God for the great boon of freedom, justice and equality which are now the precious possession of every citizen of America. With this project ahead of us for the coming year, the Association hopes to add to its honor and reputation another chapter of success in its chosen field of labor. In looking backward over the past fourteen years, we thank God for the blessings He has bestowed on the Association and beg that His Spirit will direct us in all the years to come.

At the close of the Business Meeting, the newly-elected president, Dr. Michael Williams, was conducted to the rostrum, and in a few well-chosen words expressed his appreciation of the honor conferred upon him by the ASSOCIATION.

The annual Dinner was attended in large numbers by the members and friends of both Associations. The Very Rev. Francis A. Walsh, O. S. B., Ph. D., of the Catholic University of America, who was elected that afternoon president of the American Catholic Philosophical Association, presided. Bishop Boyle welcomed all present, and the two retiring presidents of the Associations read their presidential addresses. Dr. McGuire's address on *Christian Thought and Economic Policy* was printed in the January (1934) issue of the REVIEW. The presidential address of Rev.

Dr. Charles Miltner, C. S. C., on *The Scope of a Realistic Philosophy of Society*, was recently printed in the *Proceedings* of the American Catholic Philosophical Association. The Very Rev. Dr. Callahan brought a delightful evening to a close with a paper on the philosophy of history and government.

The final Public Session was held on Friday morning, December 29, in the Cardinal Room. The Rev. Dr. Paul E. Campbell, superintendent of the diocesan schools of Pittsburgh, presided. The first paper, by Father Felix Fellner, O. S. B., gave a clear summary of the influence of the "Two Cities" by Otto von Freising on the development of the Catholic philosophy of history. John Baptist Vico was the subject of an illuminating study by Dr. Perrotta, and the final paper on the Catholic philosophy of history as the key to the world's progress, by His Excellency Bishop Schrembs of Cleveland, brought the fifteenth annual meeting to a brilliant and eloquent close.

At this final session Dr. Guilday addressed those present on the historical background of Catholic Pittsburgh and western Pennsylvania and urged the renaissance of Monsignor Lambing's ideal of a Pittsburgh Catholic Historical Society for the purpose of creating a central organization which would be devoted to the preservation of the sources (monumental, literary, traditional and archival) of the past of this throbbing center of American industry. Twenty years from now Catholic Pittsburgh will be celebrating the bicentennial of the first Mass said at the garrison church of "the Assumption of the Blessed Virgin of the Beautiful River," by Father Denys Baron, chaplain to the French forces of Fort Duquesne. At the foot of the hills upon which the present city of Pittsburgh is built, there passed for almost a century the caravans of Catholic settlers seeking homes in the West. Here the Catholic American frontier can well be said to have made its first stopping-place; and from the junction of the two rivers which flow by its portals to join the Ohio, hundreds of thousands of Catholic pioneers travelled toward the western sun. Only here, perhaps, amid the scenes of great days long forgotten, can the historian depict in faithful colors that immortal epic of courage which Catholic priests and bishops, Catholic laymen and laywomen have written into the story of our land. To have come to Pittsburgh and to have aroused a renewed interest in their contribution to America will remain a tangible encouragement to the ASSOCIATION, its officers and members, in its noble ideal of creating a nation-wide recognition of our Catholic past.

BOOK REVIEWS

De Sacramento Altaris of William of Ockham. Edited by T. Bruce Birch, Ph. D., D. D., Professor of Philosophy in Wittenberg College. Latin Text and English Translation. (Burlington, Iowa: The Lutheran Literary Board. 1930. Pp. xlviii, 576.)

The book here presented in the Latin original with a parallel English translation enjoyed a great renown towards the end of the Middle Ages and still is important for the history of both theology and philosophy. Its appearance in an English dress will no doubt be greeted by many with delight. The object of the present review, however, is not to enlarge upon the text of Ockham's work or to set forth its influence on the development of sacred or philosophical sciences. My only aim is to examine the merits of the translation. Since, in doing so it becomes necessary to enter into details, I was obliged in a number of cases to discuss the meaning of Ockham's words and to compare them with the words of the English rendition. In no case do I mean to defend or impugn the views of either author or translator. This review is not intended to be the starting point of doctrinal disputations. Its sole purpose is to answer the question whether the translation offered in this work comes up to the demands which one wishes to see realized in English renderings of originals of this kind.

This treatise of the medieval thinker is highly speculative, highly metaphysical. The original itself requires attentive reading with constant thinking. We cannot and do not expect that the English translation should read like a novel. But we must demand that it be given at least in real decent English. The English certainly must not require a sort of extra study to arrive at the meaning of its words and sentences. The supreme demand on any translation of course is correctness. The English must be, as far as contents are concerned, an exact replica of the Latin original, and must disclose the author's thought faithfully.

In the following discussion we shall reproduce Ockham's Latin original of the passages to be examined together with the version of the translator. For the sake of clarity the translator's version is enclosed in quotation marks; the renderings given by the reviewer are marked by a preceding and a following asterisk. The references to page and number of lines are to the Latin text.

A general and rather disastrous fault of this translation is the rendering of almost every Latin subjunctive by means of the auxiliary verb "may." In Latin many clauses which express facts require the verb in the subjunctive. The rendition by "may" represents them as something merely possible or as morally permissible. Here are a few of the almost countless instances of this procedure:

162, 1 *Quamvis autem (Corpus Christi) realiter lateat sub specie panis, non videtur a nobis oculo corporali . . .*

No dubitation is here expressed, while the translator makes it doubtful: "... although it (the Body of Christ) may really lie hidden under the species of bread, it is not seen by us with the bodily eye . . ."

164, 1 *quamvis . . . substantia panis non in divinitatem nec in rationalem animam . . . convertatur.*

The Latin expresses a fact, * although the substance of the bread is not converted into the divinity or the rational soul *—while the translator makes it a mere possibility: "though the substance of the bread may not be converted into the divinity . . ."

188, 1 *Quamvis autem corpus Christi realiter et veraciter contineatur sub specie panis, non tamen in Sacramento Altaris loco circumscribitur.*

"Moreover, although the body of Christ may be really and truly contained under the species of bread, yet it is not circumscribed in a place in the sacrament of the altar." Ockham really meant to say, *. . . although the body of Christ is really and truly present . . .* Also, *loco circumscribitur* should be rendered, * circumscribed by place.*

274, 15 *Unde cum ista sit sententia plurimum (!) doctorum reverendorum, videlicet, Magistri Sententiarum . . .* is not "since this may be the opinion of many reverend doctors," but * since this is the opinion . . .*

The same mistake appears again on the same page: *Et quod ista sit sententia doctorum apparet. . . .*

256, 18 *Ex praedictis colligitur quod, cum accidens numeretur ad numerationem subjectorum, non possunt . . .*

"Since the accident may be counted in the enumeration of subjects . . ." instead of * Since the accident is counted in the enumeration of subjects . . .*

191, 1-10 Here are three instances within ten lines.

Cum divina potestas virtutem omnium creatorum excedat in infinitum.

"... since the divine power may infinitely exceed the virtue of all creatures."

. . . cum totum ordinem causarum naturalium posset Deus immutare

"... since God might be able to change the entire order of natural causes."

. . . et contra communem cursum causarum naturalium constet eum multo fecisse.

"... and it may be well known that He has done many things contrary to the common course of natural causes."

Dr. Birch's sentences which it was necessary to reproduce have incidentally also served as tests of his style. How much better would his translation be had he chosen a rendering in true harmony with both Latin and English. Even where by chance his translation is not fully incorrect as to the sense, it makes the style awkward and uselessly lengthy.

A further examination will disclose countless other places where the version is by no means the equivalent of the original.

162, 16 *Et non tantum corpus Christi . . . sed etiam totus Christus integer, perfectus Deus et verus homo sub hostia . . . vere et realiter continetur; quamvis, proprie sumendo 'conversionem' et 'transsubstantionem', substantia panis non in divinitatem nec in rationalem animam . . . convertatur.*

He translates: "And not only the body of Christ . . . but also the whole Christ undivided, perfect God and true man is . . . truly and really contained under the host . . .; although by a proper assumption of conversation and transubstantiation the substance of bread may [!] not be converted into divinity or rational soul . . ."

The clause with although must be, * although taking (the terms of) conversion and transubstantiation in their strict sense, the bread is not converted into the divinity . . .*

380, 23 *Nec obstat quod postea adducitur, quod tunc . . .*

He translates: "Nor does it contradict the statement which is afterwards adduced. . . ."

It must be: * Nor does the statement, which is later adduced, stand in the way . . .*

442, 27 . . . *quidam doctor magnus, archiepiscopus Lugdunensis, per Romanam ecclesiam canonizatus . . . hanc opinionem tenuit . . .* is not "the archbishop of Lyons" which would refer to the then living archbishop, but * an archbishop of Lyons.*

384, 9 *Unde hoc nomen 'accidens' tripliciter accipi potest; scilicet, stricte et large et largissime.*

The sense is, * the term accidens can be taken in a strict, wider, and very wide (or, widest) sense *. We can hardly approve of the rendering, "strictly, liberally, and very liberally."

198, 4 The author has just stated that the presence of the body of Christ *non oculo corporali sed fide et intellectu percipitur. Quod tam auctoritatibus sanctorum patrum quam rationibus suadetur.* *A fact which is made clear by arguments drawn from the authority of the Fathers and by such as are drawn from reason.* This is not as the translator has it, "this conclusion is drawn from passages of the holy fathers as well as from arguments." *Auctoritates* are not merely passages, but arguments based on such passages (or contained in them), and they are opposed to arguments drawn from reason.

The same faulty rendering is repeated in lines 3-7 on page 200.

198, 22 The words of St. Hilary, *Non est quantitas visibilis in hoc aestimanda mysterio, sed virtus sacramenti* are to be understood, . . . *sed est aestimanda virtus sacramenti,* * not visible quantity is to be considered in this mystery but the power of the sacrament,* while the translator says, "A visible quantity is not to be considered in this mystery, but the virtue of the sacrament is spiritual."

276, 5 After enumerating several great writers who speak of the presence of Jesus Christ under the appearance of bread, Ockham gives three different opinions on a certain point, and then states, "*Opinio media ab omnibus praedictis approbatur,*" which evidently means, * The second opinion (i. e., the

one which stands in the middle) is approved (held) by all the authorities previously mentioned * and not as we find in the translation, ". . . by all the previous authorities."

438, 15 . . . *generaliter quoscumque eadem Romana Ecclesia vel singuli episcopi per dioceses suas cum concilio clericorum, vel clerici episcopi sede vacante cum concilio si oportuerit vicinorum episcoporum, haereticos, nuntiaverunt, vinculo perpetui anathematis innodamus.* . . .

* We subject to the bond of perpetual anathema all those in general whom the same Roman Church or individual bishops in their dioceses with the council of their clergy, or, during the vacancy of the bishop's see, the clerics with a council of the neighboring bishops if need be, have denounced as heretics.* The translation has: ". . . and in general whomsoever the same Roman Church, either each bishop individually throughout his diocese with a council of clergy, or the clerical bishops in a vacant see with a council of neighboring bishops, if it will have been necessary, have declared heretics, we condemn with the bond of perpetual anathema."

448, 21 *Non enim sic leguntur scripta episcoporum, . . . ut contra sentire non liceat, sicubi forte aliter sapuerint quam veritas postulat. Sapere* here means to think, to have an opinion. Hence the sense can only be, * in case perchance they have held opinions different from what truth demands;* and not "where perchance they may have been understood other than the truth demands."

On the same page, line 26, we find *Et si quid aliter sapitis, hoc quoque vobis Deus revelabit*, which can only mean, *And if you think differently,* and not, "And if you are wise in any other matter."

188, 18 *Nihil enim debet Christianus negare fieri virtute divina, nisi quod per rationem . . . potest evidenter probari includere contradictionem, et nisi hoc possit elici ex Scriptura sacra vel Doctoribus . . .*

His translation: "For the Christian ought to say that anything can be accomplished by the divine virtue, except that which can be clearly proved to involve a contradiction through reasoning . . . and except that which can not be elicted from Sacred Scripture or the Doctors . . ."

Correct translation: * For a Christian ought not to deny that everything can be accomplished by divine power, unless it can be shown through reasoning to involve a contradiction; and unless *this* (namely, either that it involves a contradiction, or, that ' cannot be done by divine power) can be concluded from Holy Writ or the Doctors . . .*

174, 15 . . . *cum panem et vinum in corpus et sanguinem proprie commutavit. Proprie* cannot be rendered by "specially," but means, * in the full sense of the word,* or * in the proper sense of the word.*

448, 14 *per episcoporum literas, quae post confirmatum canonem vel scriptae sunt vel scribentur; et per sermonem forte sapientiorem cuiuslibet in ea re peritioris; et per aliorem episcoporum graviorem auctoritatem doctioremque prudentiam; et per concilia: licere reprehendi, si quis forte in eis a veritate deviatus est.*

There are four reasons which make it permissible to find fault with one

among them who deviates from truth: the *episcoporum literae;* a *sermo forte sapientior;* the *gravior aliorum episcoporum auctoritas et doctior prudentia;* and lastly the *concilia.*

In Dr. Birch's version the *concilia* are joined to the *aliorum episcoporum gravior auctoritas:* "and through the weightier authority and more acute sagacity and through the councils of some of the bishops,"—an unwarranted combination. (By the way, the original does not say, "some bishops" but *other bishops.*)

238, 24 . . . *quando plura non distant localiter, ipsa sunt praesentia eidem loco.* The translator's rendering is hardly intelligible: "when more are not separate locally"; it should be, *when several things are not separate locally.*

456, 15 Ockham replies to the objection that a part of the quantity (of the bread) perishes in the consecration. He says, there is no reason why one part rather than another should perish; *igitur tota corrumpitur* which of course he says is not true. He then continues: *Similiter sive tota quantitas praecedens corrumpatur sive pars tantum;* i. e. *whether the entire quantity perishes or a part of it, the case is similar (which here seems to mean, the same).* The sentence certainly cannot be rendered, "Similarly I ask whether the entire preceding quantity be corrupted or only a part."

390, 15 *Summa Natura . . . secundum ea quae nullatenus summae incommutabilitati repugnant, aliquando dici aliquid non respuit . . .*

His translation: ". . . the Supreme Nature . . . sometimes does not disdain to say something about those accidents which by no means resist the supreme immutability." In this translation the infinitive *dici* is taken as active, which renders the whole sentence unintelligible. It should be: *The Supreme Nature sometimes does not disdain a statement (about Itself) (literally, does not disdain to be called something) in the matter of such (accidents) as include no opposition to Its immutability.*

The phrase, *sine omni re addita,* in the meaning, without anything added, is indeed not Ciceronian. Cicero would say, *sine ulla re* or probably, *nulla re addita.* But William of Ockham was no Cicero, as little as his medieval brethren, nor was he obliged to be. We find no fault with him for using that unclassic phrase very freely. On page 310 it occurs six times in fifteen lines. We fail to understand, however, why Dr. Birch translates it correctly the first time, and the next four times renders it by, "without an entire thing added." The sixth time that it occurs, the Latin runs, *quod aliqua substantia sit quanta sine omni accidente absoluto addito sibi,* and the translation is, "that any (!) substance may be a quantum without every absolute accident added to it."

Medieval Ockham in his medieval Latin has a liking for the use of *natus* with an infinitive. Page 286, line 12: *qualitas habet partes distinctas realiter, natas situ distare.* *a quality has parts really distinct, destined by nature to be separate in situation.* And on page 300, line 4: . . . *conservare duas substantias natas facere et constituere unam substantiam;* *to preserve two substances destined by nature (fit by nature) to make up and constitute one

substance.* This adjective, well adapted to a philosophical terminology, occurs several times on some pages and very frequently throughout the whole work. But it is invariably englished by "created," a rendering which is not exactly incorrect, but always ill fitting into its surrounding, since there is never question of the origin of the thing but of its natural qualities or its aptness for a certain effect.

280, 12 The author discusses the question whether in the Sacrament of the Altar the quantity could not be the subject of the other qualities, such as whiteness, etc. He adduces Aristotle saying in the Categories, * if there were, intermediate between the substance and the qualities, the quantity, differing from and sustaining the sensual and corporal qualities, that quantity would evidently be susceptible of contraries, a property which is in the fullest sense characteristic of substances.* Ockham continues: *Illa enim (quantitas) quandoque susciperet albedinem, quandoque nigredinem; quandoque esset calida quandoque esset frigida; uno tempore esset dulcis, alio tempore esset amara; et ita alia res a substantia per sui mutationem esset susceptiva contrariorum.* * For that (quantity) might sometimes (*quandoque*) receive whiteness, sometimes blackness; at one time it might be sweet, at another time it might be bitter; and so a thing other than a substance would be susceptive of contraries through a change in itself.* In the book this sentence is translated, "For that would at one time be sweet, at another time would be bitter, when it would support whiteness, when it would support blackness, when it would be warm, and when it would be cold; and so a thing other than a substance would be susceptive of contraries through a change of itself." The mixup in this sentence is probably caused by taking *quandoque* to mean 'when,' instead of, 'sometimes.'

158, 10 . . . *Christus . . . corpus suum in cibum et sanguinem suum in potum in Eucharistiae sacramento sumendum fidelibus dereliquit.* * Christ left to the faithful His body to be taken as food (literally into food) and His blood as drink (literally into drink) in the sacrament of the Eucharist.* Dr. Birch takes the *corpus suum in cibum* and the *sanguinem suum in potum* as meaning, "His body in the food," and "His blood in the drink," which is both grammatically unwarranted and contrary to the faith of the author.

In medieval and ecclesiastical Latin the preposition *in* with the accusative is very generally used to express purpose, often taking the place of an apposition. This is very well illustrated in a stanza from the sacramental hymn, *Verbum supernum prodiens.* The stanza is, *Se nascens dedit socium—Convescens in edulium—Se moriens in pretium—Se regnans dat in praemium.*

In the present reviewer's opinion the honest intention of Dr. Birch to render the original faithfully and to produce a true English equivalent of Ockham's Latin treatise cannot be doubted in the least. The translator does not mean to interfere with the meaning of the texts in order to make Ockham seem to pronounce his own, *i. e.,* Dr. Birch's, or anybody else's, theological or philosophical ideas. Some of the passages adduced indeed may give a contrary impression. The worst is the very last one. As is

well known, Martin Luther rejected transubstantiation in the Blessed Sacrament and affirmed consubstantiation. That is, he maintained that the bread remains, but in and with the bread is present the true body of Christ. Dr. Birch's translation in the last instance mentioned above no doubt favors this view, and might therefore be taken as an intentional falsification. But after I have gone through the whole book for the purpose of this review, I cannot make up my mind to raise such a charge. All through the English version it is constantly clear to me that Dr. Birch had no other thing in view but to produce a genuine English replica of the Latin original. There is no lack of honest intention in the book.

It is indeed deplorable that the result of Dr. Birch's serious endeavors cannot find our unreserved approbation, and that it remains doubtful whether this translation will really serve the purpose of enabling students who do not know Latin to utilize this work of Ockham. But however that may be, we are sincerely grateful to Dr. Birch for having reconstructed this treatise for us in its original Latin. Those who have read Dr. Birch's introduction will recognize that the work of reconstruction involved a considerable amount of tedious labor, owing to the condition in which he found the several manuscripts and the three printed editions of the treatise. Students of theology and philosophy of all creeds now possess a well-printed edition of the Latin text of this work. In America Ockham's *De Sacramento Altaris* so far has been lying buried in a few libraries and has naturally been known and accessible only to a limited number of scholars. Through Dr. Birch's patient endeavors it has now become common property.

FRANCIS S. BETTEN, S. J.

Marquette University.

John Henry Newman: Anglican Minister, Catholic Priest, Roman Cardinal. By J. ELLIOT ROSS. (New York: W. W. Norton and Company. 1933. Pp. xxi, 258. $2.75.)

Father Ross has given us a brief but comprehensive biography of Newman based on the best printed sources (including naturally the Ward biography) and with copious quotations from the Cardinal's own published works and private letters. Readers already versed in the details of the history will not find in this volume any hitherto unrevealed facts regarding the Cardinal's career; on the contrary, they will miss certain episodes which, though not of salient importance, cast a strong light over that career and on his character, such as the brief passage-at-arms with that mischievous busybody, Monsignor Talbot, regarding the invitation to Newman to preach in Rome. They may also feel that other episodes, such as the reply to Pusey's *Eirenicon,* have been treated so sketchily as to

remain a little vague to persons not already well informed on them. These defects, however, detract but little from the merits of the work, and they are compensated, in part at least, by the fact that the entire subject is approached from a point of view somewhat different from those of other biographies of Newman and thereby is invested with an interest and a value that lend it distinction. For Father Ross writes as a priest of the United States who perceives the utility of applying to his own country the lessons derived from Newman's experiences, particularly his attitude toward extremists in Theology and toward the frequentation of the universities by Catholics. In this latter field the author writes from personal knowledge, and while he does not draw explicit conclusions the impression left on the mind of the present reviewer is that he desiderates a policy for the Catholics of this country similar to that of England whereby Catholics attend Oxford and Cambridge and thus receive an intellectual training which enables them to meet non-Catholics on terms of equality, to speak to them in their own language, and to take part in the life of the country instead of being relegated to a position of semi-alienism. If we allow for the differences in intellectual, social, and religious conditions between England and the United States much may be said for adopting "in principle," as the diplomats say, Cardinal Newman's views; for one cannot deny that Catholics on this side the ocean have, by developing their own educational system from primary school to university and urging their people to seek their education there and not in other seats of learning, somewhat removed themselves from the main current of the national life and made themselves a sort of race apart, to the consequent weakening of Catholic influence. The extension of the present system of Catholic chaplains at non-Catholic universities would be a move which Cardinal Newman, were he at hand to advise us, would probably not condemn. Apart from conjecture, the experience of both English and American Catholics ought to convince even the most diffident among the sincere opponents of such a policy that the absolute "non possumus" which some would interpose has not been entirely justified by events. The excerpts from the letters to Father Ross of Father O'Dowd, of St. Charles House, Oxford, and of Father Plater, S. J. (pages 114-115) are valuable contributions to this discussion, and probably similar testimony would have been borne by the head of St. Edmund's at Cambridge had the author included him in the enquiry.

Father Ross is (need it be said?) an admirer of Newman, but he tempers his admiration with discretion, not blinding himself to Newman's limitations but endeavouring to present him "in his habit as he lived." This is both honest and wise, for as the Cardinal suffered grievously from unfair and unwarranted antagonism in his lifetime, so he is in danger of suffering from indiscriminate praise after his death. The author's remarks on

the custom of "emphasizing the perfection of Newman's style from a purely mechanical standpoint" (page 241) are excellent. The kind of laudation which he there deprecates is puerile and silly and is possible to those critics only who, being neither philosophers nor theologians, study Newman solely from a literary point of view, regardless of the facts: (1) that Newman himself never craved literary fame and has expressed his own distrust of purely literary pursuits; and (2) that such criticism gets the subject quite out of focus. Newman was a master of English prose style, but from that does not follow that "not a single page he wrote failed to be perfect of its kind," as Professor Reilly would have us believe. The pedant will easily discover in Newman, as he will discover in Thackeray and Shakespeare, constructions which could not be used as models of grammar for freshmen, but unfortunately literary excellence does not depend on such considerations.

The mention of style recalls that Father Ross himself has evidenced sound taste in bravely employing the American language when it suited his purpose, and since that tongue is now widely understood in the British Commonwealth his employment of it as an occasional medium, while certainly not an obstacle to the circulation of his book in his own country, may even prove an added attraction to readers abroad.

EDWIN RYAN.

Roland Park, Baltimore.

Faith, Hope and Charity in Primitive Religion. By R. R. MARETT. (New York: The Macmillan Co. 1932. Pp. xii, 239.)

In an address to the Folklore Society on November 15, 1899, entitled "Preanimistic Religion,"[1] Dr. Marett made the first significant effort towards the overthrow of the animistic theory of religious origins. He drew attention to the idea of magic and insisted upon its priority to animism. Not that he would make magic older than religion. Against Frazer, in our present work (p. 176), he looks upon this period as one with a yet undifferentiated mixture of magic and religion, there being no sensible breach of continuity between the more or less godless kind of wonder-working rite and the kind in which the intermediation of the gods is explicitly invoked. Some years previous to Marett's article, J. H. King, in his book, entitled *The Supernatural, its Origin, Nature and Evolution,* had inaugurated the theory of magic. His theory was intellectualist, Marett's emotionalist. King had no followers; Marett's trend was followed by Hewitt in 1902, K. Th. Preuss in 1904, H. Vierkandt in 1907, and the sociological school of Durkheim.

[1] Published in *Folk-Lore,* Vol. XI (1900), pp. 162-182; republished in the same author's *The Threshold of Religion,* London, 1909, pp. 1-32.

The present volume attempts to trace "the first beginnings of the moralization of religion so far as it depends on those elements of feeling that are evidently so vital to the process" (p. 26). Being a complete evolutionist, the author presupposes the gradual emergence of reason from bestial stupidity. Hence, when the question arises whether religion helps the savage mainly by way of thinking, acting, or feeling, the first mentioned factor is almost completely out because "the thinking is of poor quality" (p. 1). The ritual process "does not need to be made intelligible so long as it is dully enacted" (p. 11). Indeed, the acting itself began as a mere letting off of steam or relief of tension and only gradually acquired any symbolic sense. So when the biologist estimates religion from the viewpoint of survival-value, feeling of being in touch with a higher power is the prime element. "The emotional quality of primitive religion is all-in-all" (p. 7).

The author seems to identify religion at its origin with exuberant, vital energy which, he frequently reasserts, is ambivalent, a mighty force for weal or for woe. Against many theorists he makes hope, not fear, the mother of feeling in religion. The stimulation of hope is the chief function of religion; moral truth is its peculiar contribution. "Religion apart from morality was neither good nor bad, but just a neutral force" (p. 24). Only by gradual experiment does religious feeling reveal itself as a power making for righteousness. In this light does Dr. Marett discuss hope, fear, lust, cruelty, faith, conscience, curiosity, admiration, and charity among primitive people.

From the viewpoint of the historian Dr. Marett's argumentation is absolutely unconvincing. He writes pleasingly, he analyses certain frames of mind well, but he marshals no facts to corroborate these analyses. Relatively few concrete examples are introduced and these data lend themselves quite readily to interpretations entirely foreign to those of Dr. Marett. This is not an historical work but a subjective interpretation of scattered facts. It is a philosophy of pre-history, neither profound nor well-substantiated.

JOHN F. FINNEGAN.

The Catholic University of America.

Roger Williams, New England Firebrand. By JAMES ERNST. (New York: The Macmillan Co. 1932. Pp. xiv, 538.)

Herbert Wallace Schneider, in the prologue of his masterful volume, *The Puritan Mind,* states this significant yet often overlooked fact, "Our grandparents are aliens in our country and we in theirs." In that sentence we have the keynote of the life and activities of the founder of the colony of Rhode Island. Roger Williams was the first to break with the philosophy that once dominated New England, the philosophy that logically grew out

of the Protestant Revolution, and gave us a union of Church and State in which the latter was subordinate to the former. Like the Calverts, Williams sensed the injustice of such a situation, and although he did not go quite as unqualifiedly into the separation as they did, he did attempt to set up what has since become the ideal of the American people—civil and religious liberty.

This, the latest biography of the Firebrand of New England, has some attractive points to commend it. Many new and interesting facts of the early life and education of the ancestors and their religious views have been given in an historical way. The religious struggles and experiences of this minter of exorbitant novelties, and how they finally led Williams to adopt that form of religious belief known as Seekerism, will be found most helpful in correcting those of his admirers who so often picture him as the founder of the Baptist Church.

Apart from these two features, Dr. Ernst's life of Roger Williams contributes but little that will better the reader's knowledge of this outstanding character of early colonial life. The author's presentation of the conflict with the Puritans of Boston, the Providence experiment, Williams's friendship for and apostolate among the Indians, is for the most part correct and well done. The journeys to England, and while there Williams's part in the religious disturbances then raging, are likewise adequately narrated. His leadership in trying difficulties, especially as seen in the rôle he played as arbitrator in the delicate problems arising from the shameful treatment of the Indians by some of the other colonial leaders, has been well handled.

The chief defects of this work are in effect due to the author's tendency to quote in too lengthy a manner from his sources. Had he resumed and woven into his own work the long passages which he has quoted from the writings of Roger Williams, he would have greatly enhanced his work. In looking over his sources and references on what he seems to have intended to be his central topic—civil and religious liberty—one wonders why reference to a similar experiment simultaneously going on in Maryland has been overlooked. Such a comparison would have helped to plumb the depth and measure the extent of the idea of the relation of Church and State conceived by Roger Williams. As Sanford Cobb says in his *The Rise of Religious Liberty in America*, page 438, as quoted by W. T. Russell in his *Maryland, The Land of Sanctuary*, page 284, "It is significant that there were no Catholics in the colony (meaning Rhode Island) until the time of the Revolution, although many sought refuge in Maryland even under the Episcopal regime despite the disabilities against Catholics." See also as regards the extent to which the civil privileges in Rhode Island were granted, pages 280-282, *Maryland, The Land of Sanctuary*.

LEO L. MCVAY.

The Catholic University of America.

Geschichte der Führenden Völker. V. Band: *Griechische Geschichte.* Von HELMUT BERVE, Professor an der Universität Leipzig. Zweite Hälfte: *Von Perikles bis zur politischen Auflösung.* (Freiburg im Breisgau: Herder and Co. 1933. Pp. 359. $3.15.)

Volume I of Professor Berve's Greek History has been previously reviewed in this REVIEW. The second part brings the narrative from the golden age of Pericles to the final submergence of Greek political life in the Roman Empire. The beginning shows the Greek city-state with its intense political interest and its refined culture still at the height which it had reached under the hegemony of Athens. The gradual decline of this leading *polis* through the great Peloponnesian War and its fatal consequences form the first part of the book. Yet the expansion of Greek life and Greek institutions in the west, in Sicily and Magna Graecia, and in the east along the Aegean and the Pontus continues with apparently undiminished vitality. But in the north the rise of Macedonia with its untamed semi-barbarous energy foreshadows evil times of free and easy *polis* life and prepares the way for that phenomenal wrecker and builder, Alexander the Great, who was to give to Hellenic culture and Hellenic enterprise a new field and a new mission. The account of this phase of Greek history is the most splendid portion of the book. Professor Berve speaks here as a recognized specialist. The Hellenistic Age, the stage of which is now so much enlarged by Alexander's conquests, with the bewildering changes in the kingdoms of the Diadochi and the final decomposition of Greek political life in contact and conflict with the farsighted and systematic statesmanship of Rome form the concluding part of the work.

Berve's history is an unusual achievement in terse historical narrative which always stresses the salient features, never loses its way in the mass of detail but masters it completely. Here indeed history becomes the *magistra vitae.* We are always vividly, sometimes painfully, aware that history repeats itself, that the most brilliant human civilizations bear within themselves the germs of ultimate decay. The author is at home with the great and small actors on the Greek stage and moves among them with ease and considerable grace as far as this term can be applied to the somewhat ponderous manner of the German historians. The picture of that meteoric Alexander holding court as the deified Great King at Babylon and watching that never ending stream of humanity from old Hellas and Macedonia, from Mesopotamia and Egypt, from Iran and the confines of India, makes us feel better than lengthly explanations that here we are indeed at a turning point of history.

The epoch of the Diadochi is allowed rather generous space. With its kaleidoscopic changes of boundaries and dynasties this is admittedly one of the most confusing periods, but one wonders if Berve with his special

knowledge in this field could not have given us a more perspicuous account, articulating the mass of facts more thoroughly, here and there omitting rather insignificant details, and stressing even more the main lines, the interaction of Hellenism and Orientalism. Another reflexion came to the reviewer: the *Geschichte der Führenden Völker* is a Catholic undertaking, hence one expects from the individual collaborators that they view events from the heights of the Christian *Weltanschauung*. Now while Berve's subject seldom calls for specifically Christian considerations, yet it would seem that such topics as the reasons for the ultimate failure of the Greeks as builders of lasting organizations demands a little more than criticism of the vanishing *polis* patriotism. When the old religious attachment to the city-state disappeared with the independence of the city itself, the Greek faced helplessly a new problem, the preservation of the rights and dignity of the individual and the duties towards the new and larger community. He never understood the philosophy of: "Render to Caesar the things that are Caesar's, and to God the things that are God's." He became a more or less resigned sceptic.

ALFRED KAUFMANN, S. J.

Creighton University.

The World's Debt to Protestantism. By Rev. BURRIS ATKINS JENKINS. (Boston: the Stratford Co. 1930. Pp. 270. $2.50.)

"'What, then, am I to believe?' cries some timorous mortal who is afraid to stand alone and to walk alone. The answer of the Protestant mind is clearly: Believe what you can believe; believe what you can't help but believe; believe what is natural for you to believe. . . . It is important, first of all, to believe in yourself. . . . Then, next, believe in the world, in the order of things, in the reign of law and regularity, in the reasonableness of the universe. . . . Grapple with things as they are . . . tackle them as objects . . . in which . . . there is a beneficent order. That is the high plane of thought and living to which the modern scientific mind leads us in the end. It is the gift of Protestantism" (pp. 54, 55).

The impression—perhaps superficial—left after reading the discursive and expansive chapters of this book, is that of a pervading sentiment of cordial encouragement of everything in general except something called "authority," and a criticism of nothing in particular except "intolerance" and "sectism." Protestantism is not regarded as a definite and organized complex of successive movements of divergence and alienation from the Catholic Church; it is interpreted as a general tendency to foster self-reliance and independence of "authority," together with a disposition to "accept the Universe" in the vague sense of Margaret Fuller Ossoli's comprehensive gesture, relying, after all, on "science" and scientists to

supply an authoritative interpretation, from time to time, of "the Universe." Historical Protestantism is charged with being "afraid of its own logic"; for having organized churches, formulated articles of belief, and for trying to find in the Bible a standard of infallible authority. Forgetting that every new Protestant sect or doctrine claimed to be a rediscovery of essential Christianity, Mr. Jenkins credits German Protestant scholarship of the nineteenth century with having at last "rediscovered Jesus and the Kingdom of God." By this he apparently means (pp. 232-247), when attempt is made to analyze the substance of his generalizations about "The Social gospel," "inter-racial relations" and "war and peace," that in essays such as Harnack's *Das Wesen des Christentums* a gloss of Christian terminology and a sanction of Christian association of ideas has been supplied to modern perspectives of a human society of the future, reorganized into a "beloved community" and a cooperative commonwealth.

Judging from this book, the Rev. Burris Atkins Jenkins is more of an old-fashioned Liberal than a Protestant in the historic sense. It is the note of liberalism that is struck at the outset in his chapter on "American Treatment of Minorities." The intolerance of nativism is rebuked in no uncertain terms, on the ground that "persuasion, fellow-feeling, consideration, respect for the other man's opinion, even though he be in the minority, these things mark the good Christian and the good citizen alike" (p. 10). The generosity is associated with reassurance that there is little or no danger that "Protestant supremacy" may be threatened. "The institutions of America are Protestant in origin and genius. . . . It does not seem to me, for one, at least, at all likely that the spirit and genius of our institutions will be shaken or encroached upon, let alone destroyed, by any minority whatsoever" (p. 13).

Authority, to Mr. Jenkins, is merely an index of human moods of weariness and perplexity. The "Ten Commandments" are not of Divine origin, but the results of long human experience, and may be modified or reversed by further human experience under altered conditions (pp. 52, 53, 258, 259): laws are not made by a fiat, they are "discovered." Mr. Jenkins assumes that "self-realization" must be effected by forgetting and ignoring the actual dependence and contingence of man, and indeed of all organic life, upon the stabilities and regularities of existence. Associating authority with the reproach of human inertia, ignorance, and fear of the unknown, he imagines that independence and resourcefulness can be achieved only through denying and defying stabilities which alone can supply a fulcrum for fruitful experiment. His sentiment of charitable esteem for all things human, his faith in the power of love, and his detestation of provincialism and narrowness and contentiousness is sound and vigorous; but it is based upon no settled intellectual conviction. In

attempting to assess the "debt of the world to Protestantism" he has gone far toward illustrating with unconscious pertinence, how much of its muddled thinking and distorted perspectives the world owes to Protestantism.

W. T. M. GAMBLE.

Washington, D. C.

The Mission of Rinuccini, Nuncio Extraordinary to Ireland, 1645-1649. By MICHAEL J. HYNES, M. A., Ph. D. (Dublin and London: Browne and Nolan, Ltd. 1932. Pp. xxiv, 334. 12/6.)

Giovanni Baptista Rinuccini, Archbishop of Fermo, was sent by Pope Innocent X to Ireland as nuncio in 1645 and remained there till early in 1649. His instructions were to safeguard the rights of the Church, to which the great majority of the inhabitants of Ireland belonged, while at the same time respecting the rights of the King of England, Charles I. The period was one of the most trying through which Ireland has been destined to pass. For almost five hundred years England had been engaged in planting Englishmen in the country on lands seized on various pretexts from the original Irish possessors. English law had been set up in the portion of the country thus planted, known as the "Pale," but only for the English settlers: the "mere Irish" were excluded from its benefits, if benefits they may be called. From the beginning, it was the English policy to split the population into two sections, the English and the Irish, and to impoverish and degrade, if not always (as it was usually) to exterminate, the latter. When England broke with the Catholic Church, and Henry VIII and his successors (except for the brief reign of Mary) claimed to be the heads of the Church in the kingdom even in spiritual matters, a new element of discord was injected into the situation in Ireland. For there the great majority remained true to the Church of their fathers. Already the most important ecclesiastical positions had long been filled with Englishmen, or Irishmen of English sympathies. Now, these were being replaced by Protestants, in many cases men who apostatized in order to gain the appointment. The property of the Church, whether parochial or religious, was sequestered by civil process and handed over to the heretical appointees or to laymen who enjoyed the favor of the civil authorities, among these latter being a considerable number of nominal Catholics, most of them of English descent.

The application of the Penal Laws against Catholics in Ireland had become so atrocious that it resulted in the rising of 1641 under Rory O'More, and the formation of the Confederation of Kilkenny in 1643, composed of clergy and laity, including the nobility and the gentry, for the defense of religious rights. The king was at grips with the Parliament, and the

Confederation promised allegiance to him, as well as to the Parliament of Ireland. At the same time they demanded the repeal of the Penal Laws against Catholics, the restoration of Church property to the rightful owners, and the recognition of the right of the Church to carry on her spiritual ministrations.

Although there was agreement on the general purpose of the Confederation, the various cleavages mentioned could not help but produce discord, especially when dissension was fomented, avowedly, by Charles's Viceroy, James Butler, first Duke of Ormond, the evil genius of Ireland during that period. Though he was a Protestant and a cordial hater of Catholics, a large body of the Catholic gentry—Anglo-Irish, of course—considered him their leader and mentor, and strenuously opposed anything that savored of preference for the views of the "old Irish," represented by Owen Roe O'Neill and his Ulster supporters. It may be remarked that "Ulster" in those days had a distinctly Irish and Catholic connotation. The "Ormondists" were willing to entrust the matter of toleration and justice to Catholics to the word of this double-dealing schemer, who thought only of advancing the interests of himself and of the Protestants at the expense of all others; and any demand for security and guarantees on the part of the clergy was interpreted as an attempt to put the "old Irish" in the saddle.

Such, in brief outline, was the situation when Rinuccini came on the scene. He, trained lawyer and diplomat that he was, saw through the pretended friendship of Ormond almost at once. For more than three years he strove to convince the supreme council and the general assembly of the Confederation of Ormond's duplicity, and to hold them to their original purpose of securing freedom of religion—they had never uttered a word against the freedom of Protestants to practice their religion in their own way, though they did object to a special tax on Catholics for the support of another religion—while at the same time maintaining the accepted rights of the king. The hierarchy supported Rinuccini in his position by a majority of two to one, and the clergy by a much larger majority. But the influence of the "Ormondists" was such that they controlled the majority of the supreme council and even of the general assembly, and these insisted on making peace with Ormond without any solid guarantees of freedom of worship and of secure possession of ecclesiastical property. The Nuncio and the Congregation of Bishops finally found it necessary to pass sentence of excommunication against any Catholic who accepted the truce with Ormond. Later on, after Ormond's surrender to the Parliamentarians and the atrocities perpetrated by Cromwell and his assistants had convinced them that Ormond had betrayed them, all but a few of the leaders in the opposition to the views of the Nuncio and of the majority of the hierarchy recognized their mistake, and

even acknowledged it in writing. One gets a clear impression that Rinuccini and the Roman Curia were more than three centuries in advance of the Protestant thought of the time on the question of the compatibility of Catholics' recognizing the civil authority of the king or government while recognizing at the same time the spiritual and ecclesiastical authority of the pope in religious matters.

Rinuccini left Ireland in the early part of 1649, convinced that his mission was a failure. Failure it was, but not for any lack of effort or of sincerity on his part; the failure was due to the inability of the Anglo-Irish to distinguish between civil obedience to the government or king in temporal matters, and total subjection in both civil and religious matters to the temporal ruler.

This dissertation by Father Hynes (written at the Catholic University of Louvain) traces the history of the Nuncio's activities by means of the correspondence, preserved in original or in transcript, in Milan, Dublin, Oxford, London, and elsewhere. Copious references to the sources facilitate the verification of statements or conclusions. Other contemporaneous accounts of the events referred to are cited in order to check any error. The reader cannot help but admire the temperateness of statement in many instances where humanity itself tends to revolt at the hideousness and atrociousness of occurrences amply certified by rigid historical proof.

The activities of Rinuccini have often been maligned, and by his opponents he has often been accused of being the author of dissension. The real source of the dissension which wrecked the Confederation becomes as plain as day from the study of the correspondence cited: it was the planting in Ireland of the settlers who formed the basis of the "English Ascendancy," which still maintains a precarious hold on North-East Ulster, still breathing fire like the Cromwellians of the seventeenth century, whose psychology still actuates them. If the conviction that religious freedom is compatible with civil coöperation in a state is not yet clear in the reader's mind when he opens this book, it ought to be clear when he concludes its perusal. The book should also convince the honest reader of the duplicity that has masqueraded as statesmanship in England's dealings with Ireland, and played ignorance, simplicity, venality, jealousy, fidelity, idealism, consistency, prejudice, fanaticism, etc., etc., against each other like pieces on a chess-board (even including kings, queens, castles and bishops in the play), and all with an underlying selfish motive.

A very valuable bibliography enumerates the sources, and a full index completes an excellent contribution to our knowledge of this important period in Irish and English history. The publishers deserve credit for the excellent appearance of the book, and for the great care observed in the typography, where errors are quite rare.

J. A. Geary.

The Catholic University of America.

Literature and Pulpit in Medieval England: A Neglected Chapter in the History of English Letters and of the English People. By G. R. Owst. (Cambridge University Press. 1933. Pp. xxiv, 616.)

The sermon literature of France and Germany has long been the subject of scholarly investigation, but that of England was strangely neglected until Owst published, in 1926, his *Preaching in Medieval England.* This book, based on a study of English sermon Mss. of the period about 1350 to 1450, was deservedly welcomed as a pioneer work opening up new and important field of research. Three main lines of approach to the study of the sermons were indicated: that of the social historian, that of the ecclesiastical historian, and that of the historian of literature; and it was shown that all three could lead to valuable results. In his new volume the author has chosen the last approach, that of the historian of literature, in his further examination of sermon Mss. While he realized that this approach was the most difficult, he felt that he would be entering an undiscovered region which would be the richest and most fruitful in new information. In his own words: "Incredible though it seems, the volume now before the reader represents the first attempt made to estimate comprehensively the debt of English literature to the message of her Medieval Church." But while the main emphasis is placed on the sermons as literature and their influence direct or indrect on the development of English literature in general during the late middle ages and the early modern period, considerable attention is devoted to their significance on the side of social and ecclesiastical history. The book is in fact broader in its scope than the title suggests, and it merits the careful study of all students of medieval history.

But before discussing the work further it may be well to mention the chapter headings, so that the reader can get a concrete idea of the book's contents:

I. *Introductory Influences, Linguistic, Romantic and Realistic;* II. *Scripture and Allegory;* III. *The Heavenly Host;* IV. *Fiction and Instruction in the Sermon Exempla;* V. *The Preaching of Satire and Complaint:* Part I (deals with complaints against the Churchmen); VI. *The Preaching of Satire and Complaint:* Part II (deals with the evils of the rich, etc.); VII. *The Satire of Complaint:* Part III (deals with the domestic vices); VIII. *Sermon and Drama;* IX. *A Literary Echo of the Social Gospel.*

The first chapter, which is really a key to the whole work, may be summed up as follows: the sermons and the religious literature of medieval England in general have been too much neglected or misjudged by modern historians of English literature, who, because of their secular training and outlook, find such material distasteful or worthless. Yet this neglect has led them to distorted and erroneous views that are only now

beginning to be corrected. Religion in medieval English literature, as in all earlier literature, was a vital force that can hardly be overestimated, and the pulpit was a power in the dissemination of religion in all its aspects among the masses. The sermons of the earlier period are preserved to us largely in Latin, but they were originally preached, at least to the people, in a vernacular form. With the coming of the Friars, vernacular preaching to the masses increased, and in the 14th and 15th centuries sermon Mss. in the vernacular were eagerly copied and read from one end of England to the other. The vernacular sermon in oral or written form, then, was the most important channel through which ecclesiastical and secular lore became familiar to the middle and lower classes. Allegorical interpretation and types, the great figures of the Old and New Testaments, and the early and medieval Saints, were all made familiar to the people through the pulpit. The allegorical treatment of the castle and the ship, the battle between the virtues and the vices, etc., were common themes in the sermons, and thus passed into the common store of popular knowledge. Moreover, there is a steady growth in realism to be observed in the sermons. Side-by-side with the traditional *exempla,* and sometimes supplanting them, are found homely references to contemporary English village scenes and occupations. Much of the realism and humor which we are wont ascribe to the creative powers of Chaucer and his successors occurs in the sermons long before their time. Lastly, apart from molding popular thought, the sermons exercised a great influence on our language. Through the preachers many foreign elements of Latin or French origin were introduced into English speech, and the itinerant preachers and sermon Mss. played their part in the levelling of dialectic differences. The sermons had a share in the evolution of English prose, which was not a Tudor creation, but was developed through the medium largely of religious vernacular prose from the days of Alfred. Hence it is Owst's firm conviction that as scholars awaken to the importance of the sermons, "it is safe to say that a revolution will be effected in our knowledge of English letters, the like of which has not been seen since the days of Thomas Warton."

In the succeeding chapters the author presents appropriate material from the sermon Mss. to illustrate his theses. This material is liberally cited either verbatim or in close paraphrase, so that the reader has before him much precious documentary evidence which otherwise is still inaccessible. Each passage is accompanied by a running commentary, and in the course of each chapter the relations certain or probable between the sermons and various literary types and productions are pointed out.

Owst does not claim to have exhausted the sermon material, but regards his books as an introduction only to the subject. Numerous English sermon Mss., scattered throughout English libraries and collections, have

not been investigated, and much preliminary work must be done before a catalogue of such Mss. can be attempted. On the Continent, too, there is much English sermon literature, neglected, poorly catalogued, or incorrectly assigned, which remains to be examined. Moreover, while realizing the significance of the Patristic tradition in the sermons and of comparison with the sermon literature of the Continent, the author has not dealt with this phase of literary history in the present book.[1]

But introductory and limited in scope as the book may be viewed by its author, it deserves the title of "epoch making" more than its predecessor. The importance and value of medieval English sermon literature has been revealed, and the certain or probable influence of the sermons on various literary types has been demonstrated. It is only in the chapter on the influence of the sermon on the drama, in which he attempts to show definite connections, that he may be said to be unconvincing, for in the light of Young's monumental work on the *Drama of the Medieval Church* recently published, such connections seem very improbable, and Bourgain is confirmed in his denial of them. When all the English sermon Mss. have been gathered and studied as literature in themselves and as an influence on other literary types along the lines indicated in the present book, a new and important chapter will be ready for that true history of English Medieval and Renaissance literature that remains to be written.

While Owst in the book under review is primarily concerned with the significance of the sermons for literary history, he also calls attention, as stated above, to their value for social and ecclesiastical historians, and it is this phase of his study that will perhaps be of immediate interest to readers of the REVIEW. In his Preface he stresses the value of such literary remains as source material for the historian, and deplores that they have been too frequently neglected. The political, social, and ecclesiastical historians have been too prone to rely on official documents, which important as they are, give only one side of the picture, and, furthermore, do not touch many aspects of the life of a people at all. The English sermon Mss. contain almost countless allusions to every day social, economic, and religious life, and these allusions are precious for the historian, precisely because they are incidental and are not made with any thought of their future significance. If used with care, especially if allowance be

[1] That the influence of the Fathers on Medieval English literature, Latin and vernacular, is also a field hitherto largely neglected by historians of English letters, but one fruitful in results, may be seen from two recent important studies: Sister Mary of the Incarnation Byrne, C.D.P., *The Tradition of the Nun in Medieval England*, Catholic University doctoral dissertation, Washington, D. C., 1932; and Prof. J. M. Campbell, Catholic University, "Patristic Studies and the Literature of Medieval England," *Speculum*, Vol. VIII (1933), pp. 465-478.

made for the fact that preachers have a tendency to exaggerate vices and to stress the reform of the latter rather than to commend virtue in their flocks, the materials in the sermons will be in part a supplement to, and in part a check on, the evidence furnished by official and semi-official documents, on which most of our medieval English history is still based. The possibilities of such sermon literature for the historian have been brought home to the reviewer in the last few years in his own investigation of sermons of the Patristic period.

Owst is not a Catholic and it is not surprising to discover that, as a devoted pupil of Coulton, he has not written his book from a Catholic point of view. But he is generally free from that bias and acrimony which mar the undeniably valuable contributions of his master. Here and there, however, one notes passages that deserve to be challenged for their content or at least for their tone. A few examples will suffice. P. 189: "Could minds thus awakened and stirred be expected to stop further inquiry at the arbitrary bidding of the priesthood, where no natural barriers existed? Such an attitude is but one with that blind fear and invincible ignorance in which the official Catholic Church seems to stumble madly onward to the brink of the Reformation. When the University movement of the twelfth century first brought learning into the open from behind convent walls, she had launched the great Mendicant Orders to meet the new danger of this threatened secularization of knowledge"; pp. 233-234: "For, the gospel which it (the Church) had preached was, like its own system, itself a too thinly disguised paganism, belonging, that is to say to the Old Dispensation, not to the new; and man cannot live by Fear alone"; p. 250, note 2: "'Servorum' is cunningly substituted for 'Cardinalium' in the Venice ed. of the S. P. 1588, published under the patronage of a Roman Cardinal! It is a quaint little example of the craven duplicity of Roman methods in the post-Tridentine era. The trick is repeated again here, a little later ('praelatos' for 'cardinales')"; pp. 285-286: "The modern reader may well be left wondering at the end wherein lies the peculiar crime of those old Protestant Reformers, who saw in the Woman of Babylon, 'Mother of harlots and abominations of the Earth', an unerring prophecy of the medieval Romish Ecclesia"; p. 295: "At a crisis, the Church, with its confused Judeo-Christian theology, could naturally do little better than excite and repress by turns . . ."; note 3: "I have already alluded casually in my first volume (cf. pp. 129 and 340 n. 1) to the prevalence in our sermons of this characteristically pagan and primitive vindictiveness. It is only typical, of course, of the more learned medieval Catholic theology, as well set forth, for example, at the fountain-head, in the hideous doctrine of Aquinas—recently re-pilloried by Dean Inge—which declared that the bliss of the redeemed in Paradise will be enhanced by sight of the agonies of the tortured in Hell";

pp. 556-557, in discussing a Lollard denunciation of the merits of pilgrimages in favor of work at home for one's self or one's neighbor, the author says: "we ourselves are reminded of the honoured place which Work has continued to hold in Protestant faith and practice. Its subsequent achievements, alike in science and industry, art and philanthropy, when 'meritory works' were finally discountenanced, prove once again our kinship with the past."

It is unnecessary to comment upon such passages beyond stating that apparently the author's traditional Protestant prejudices have led him to a misinterpretation or unsympathetic treatment of historical facts. While forced to recognize the orthodoxy of such fiery preachers as Bromyard, he would like to see them, especially when they are denouncing clerical vices, forerunners of Protestantism, but in reality these men were the forerunners of the Catholic Reform, and not of the Protestant Revolution.

Owst's books should be at once an inspiration and a challenge to Catholic scholars. The reviewer knows no other field of history or literature which will prove more fruitful in results, and which requires more imperatively their systematic and sympathetic investigation, than the medieval history and literature of England, particularly in its religious aspects.

The book is beautiful and accurately printed. Apart from the slips covered in the *Corrigenda*, only one misprint has been noted: p. 115, *Jhesus filius Nane;* read *Jhesus filius Nave*—unless the author is deliberately reproducing a mistake in the original.

MARTIN R. P. MCGUIRE.

The Catholic University of America.

The End of Our Time. By NICHOLAS BERDYAEV. Translated by Donald Atwater. (New York: Sheed and Ward. 1933. Pp. 258. $2.25.)

This little volume is a series of related essays of which a part was published abroad in 1919 and the remainder in 1923 and now made available in English translation. Nicholas Berdyaev was born in Kiev and suffered exile under the Czarist regime in Russia. Following the revolution he was professor of philosophy in the University of Moscow, suffering imprisonment twice and final expulsion by the Soviet in 1922 as an upholder of religion. At the publication of this volume he was director at Paris of the Academy of the Philosophy of Religion, founded by himself.

In view of its date of writing much in this volume is remarkably prophetic. The bulk of its historical conclusions will be agreed with or at least sympathized with by liberal historians. In its final assertions as to the future of man, ardent dissent is very likely from many quarters. The central theme of the work of Berdyaev is the collapse of the modern world of democracy, nationalism, capitalism and finally socialism born

with the Renaissance. This has come principally through the denial of spirituality inherent in Humanism and the Renaissance with their later manifestations coupled with the disintegrating forces inherent in individualism. This theme is developed at length in his essay, "The End of the Renaissance." The seeds of the destruction of selfish Capitalism and Nationalism he finds in the results of the War. Socialism does not offer the way out, for it too is essentially selfish and denies spiritual values, according to Berdyaev.

In his second essay, the author forsees the emergence of the New Middle Ages in conditions of the present era with the passing of the capitalist society and a growth of internationalism. He forsees the emergence of a new age characterized by religious collectivism, the end of the political state of modern times, and the emergence of a new corporate state, and a general revival of spiritual forces uniting men and subordinating their selfish passions to a more common good and higher culture. This in his essay, "Democracy, Socialism and Theocracy," Berdyaev characterizes as a revival of theocracy, but a more enlightened and less dominating theocracy than was common of the former middle ages.

The little volume contains a further essay on the Russian Revolution and final conclusions on Soviet philosophy denouncing its anti-religious bent. The author has little use for the present order in Russia and it is easy to perceive the basis of his exile. Altogether, the volume is challenging in an extreme degree and should provoke worthwhile controversy and stimulate useful thinking upon the part of its readers.

S. K. Stevens.

Pennsylvania State College.

A History of Prior Park College and Its Founder Bishop Baines. By Reverend Brother J. S. Roche, B. A. With a Preface by the Right Reverend George Ambrose Burton, D. D., late Bishop of Clifton. (London: Burns Oates and Washbourne. 1931. Pp. xvi, 318.)

Probably not many Catholics in the United States will at first be interested by this title, for to most of them Catholic education in England means Downside and Stonyhurst and perhaps one or two other schools, while few have as much as heard of Prior Park. The reason is obvious: That institution has experienced so many vicissitudes (including at least one total eclipse) and has undergone so many metamorphoses that its influence on the Catholic body of England has never been so marked as that of schools which, though they have had to pass through trial and tribulation, have weathered their storms and have succeeded in preserving their identity and developing their traditions. By contrast with Father Norbert Birt's *History of Downside School* the present volume makes sad reading. Far

from being a valuable asset to the diocese and the Church at large, Prior Park, while it has much creditable achievement to show, was always more of a liability, a "white elephant," as at various stages in its career it has been described. For close on to a century it was a constant source of worry to the rulers of the Western Vicariate and the Diocese of Clifton, and a large share of the energy that ought to have been left free for devotion to more important matters was perforce wasted on futile endeavours to make something out of Prior Park. Unpractical schemes of "practical" men, financial mismanagement, selfishness, all combined to render abortive the whole-hearted devotion of noble souls who strove against difficulties which too often conquered in the end; and at the turn of the century Prior Park's contribution to English Catholicism was little more than a horrible example of how not to do it.

Since the War it has embarked upon a new career and everyone will wish it well. At this early stage in its revival propheey were premature. We shall have to wait some years longer before seeing whether its present promise is likely to be fulfilled. If the splendid men who now control its fortunes succeed in living down the memory of past failure and in arousing confidence there is no reason why Prior Park should not become in its sphere at least as great a blessing to England as Bishop Baines in his rosiest dreams ever pictured it.

It was a happy thought which led to the publication at this time of a complete account of that history, and to students of the Church in nineteenth-century England the book will provide interesting reading and no small amount of fresh knowledge. It will also aid in correcting an error which seems more widely spread than may at first be suspected, *viz.*, that apart from the Oxford Movement the history of Catholicism in England since the dawn of Emancipation possesses little of importance. There are not a few persons otherwise well informed who labour under that delusion. They seem not to realize that there have been activities, hopes, dreams, plans, controversies, successes, failures, with which the Oxford converts had practically nothing to do: in other words, that Catholicism in England possessed and possesses a vitality of its own and not merely one imparted to it by an infusion of new blood since 1845. The recent observance of the centenary of the Oxford Movement seems to have intensified that false stress, so that it is necessary to remind Catholics and others that the energy of present-day English Catholicism is not exclusively rooted in Oriel.

The book will be especially welcomed by those students who desire to hear the other side of the dispute between Bishop Baines and Downside. Hitherto most of us have had to depend for our knowledge of that unpleasant affair on Father Norbert Birt's *History of Downside School* and the Centenary Number of *The Downside Review*, and those publications naturally presented the events in a light not unfavorable to the Benedictines.

This implies no reflection on the writers. History is not an exact science, and the historian cannot when composing his narrative divest himself of his prepossessions and his sympathies. If he could he would not be human and his product would in consequence not be history, whatever else it might be. In practice we must always hear both sides, and even then a verdict may not be obtainable. Brother Roche has given us the Downside episode as it appears to those inclined to side with Bishop Baines, supporting his narrative with copious quotations from original sources and conciliating the reader with every indication of a desire to be truthful, so that now we can feel that "the evidence is all in." On the present reviewer the effect is that whatever may be the verdict on minor details the community at Downside was on the main point of contention in the right and that if Bishop Baines had been victorious the Catholics of England would have suffered a grave detriment not compensated for by any benefit that might have accrued to particular dioceses. To the Catholics of England (and to some outside of England) Downside, both the monastery and the school, means more than can be expressed, a view in which the English hierarchy have on at least one occasion strikingly concurred. And we are not certain that Brother Roche himself does not agree with them.

The narrative is unfortunately not always clear and there are gaps here and there, but substantially the work has been well done and the book will have to be included in any library which aims at anything like completeness in the department of modern English Church History.

EDWIN RYAN.

Roland Park, Baltimore.

Documents Relating to the Commercial Policy of Spain in the Floridas. With Incidental Reference to Louisiana. Translated and edited by ARTHUR PRESTON WHITAKER. (Deland: The Florida State Historical Society. 1931. Pp. lxii, 277.)

This volume contains, in the original Spanish and in an English translation, thirty highly important and interesting documents illustrating the commercial policy of Spain in regard to the Floridas and Louisiana between the years 1778 and 1808. They cover "the period," as stated in the Foreword, "when Spain was endeavoring to adjust itself to the new economic conditions in the colonies and to the complications caused by the government as well as by the border elements of the new United States" (p. vii). While the documents here presented were gathered by Professor Whitaker in the government archives of Spain, his "Notes to the Documents" (pp. 223-247) are based on manuscript sources which he obtained

from French archives and which for this reason make these Notes particularly valuable.

Incidentally the thirty Spanish documents comprising this volume reveal some interesting points more or less related to commercial matters. Regarding Spain's attitude toward negro slavery at this time, the summary of a report submitted by the Spanish governor of New Orleans on October 24, 1778, tells us that the King of Spain was willing to have the colonists accept negroes in payment for produce and that "some negroes had come, but it is not negroes alone that the colony needs" (p. 15). Four years later a royal *cédula* provided under No. IV:

> For the same period of ten years I grant absolute exemption from duties on the Negroes who may be imported into those provinces, and I permit the inhabitants thereof to go in search of them to friendly or neutral colonies in exchange for their products or with specie, paying upon the former and the latter the small duties prescribed in Article VII of this *cédula* (p. 35).

The King of Spain was well informed when on July 8, 1787, he thought "the dissensions that are prevalent in those states [to-day the United States] by reason of their number and independence are favorable to us and will also be a source of weakness to them" (p. 65). How differently he would have written and also shaped his commercial policy, could he have looked into the more distant future and seen the forty-eight States that to-day form the Union.

It provokes a smile to hear a high official in Louisiana saying in a discourse on August 20, 1788, that to "the American States . . . we should refuse, as far as possible, the concession of a single foot of ground" (p. 87) and referring to "the divers and numerous nations already after a fashion admitted under the protection of the Estates General [*i. e.*, the United States] which inhabit Kentucky and other northern provinces bordering upon the Mississippi" (pp. 89). He further wants East Florida to be ceded to England, because, "if the English should become neighbors to the Americans in East Florida, . . . it can be affirmed almost certainly that, in addition to the rivalry of contiguity, the hatred of conquerors and rebels would operate between them, and that for both reasons rancor and suspicion would always remain active" (p. 93).

The Representation drawn up at St. Augustine on November 27, 1794 and signed by thirteen colonists (pp. 185-199) is illuminating in many ways. It shows with what freedom at this time the Spanish colonists dared to express their opinion on matters which in earlier times pertained almost exclusively to the circle of government officials. Again it shows how the Spanish government, evidently for commercial reasons, connived at the doings of the governor of East Florida, who was favoring in part for his own benefit the commercial advantages of the house of Panton, Leslie and Company.

Church historians of this country will be interested in the following statement from a letter written by the Spanish governor of East Florida on May 12, 1787:

> Since the results of my survey are set forth in the [enclosed] sketch, I shall here only declare to your Excellency that, by the agency of the Irish Captain Don Carlos Howard and the above mentioned priest, Don Miguel O'Reilly, I tested the principles of all the British inhabitants that I met during my journey and found most of them disposed to receive instruction in the [Roman] Catholic religion and all of them inclined to let their children be brought up in it. Indeed, I had the satisfaction of witnessing the baptism of several of the little ones and of arranging the celebration of the mass at Amelia Island, Fatio's plantation, and the Indian store (p. 51).

When reading a statement of this kind one cannot help asking whether, on the eve of Spanish America's political rupture with the mother country, Spain's officials and colonists had really departed so essentially and radically from the Catholic ideals and principles which they guarded so jealously in the sixteenth and seventeenth centuries. They were still filled, it seems, with zeal for their Faith and their Church.

In the letter just cited, the governor refers complacently, though correctly to "the unstable government, obvious dissensions, and scanty commerce, which at the present time are keeping in commotion the States, still inappropriately called 'United.'" In East Florida, he relates further, there are among the settlers "three hundred and thirty-nine Britons, who have been taken under the king's protection. Of the latter, seventy are already Catholics" (p. 55). On this account, no doubt, he recommends "that for the present three parishes should be established in the country, which should be served by five Irish priests with the powers of apostolic missionaries" (p. 59).

Largely with these documents as a basis, Professor Whitaker supplies a very scholarly and interesting "Historical Introduction" (pp. xx-lix). He shows how in the Floridas and Louisiana commerce was affected by Spain's new colonial policy and how in these territories between 1782 and 1808 she successively altered her trade regulations in order to protect her own commercial interests and incidentally also those of her colonists. From this thorough study it seems quite evident that in 1778, when issuing the *Reglamento de Comercio Libre,* Spain had no intention whatever of eventually extending this new policy of free trade to all her possessions in the New World. It was essentially a measure of expedience to be applied temporarily to the Floridas and Louisiana, territories which, meanwhile, to quote the author "were cut off from intercourse with the rest of the world; were, so to speak, quarantined until they should be fit to associate freely with the healthier portions of the empire" (p. xxiii). The concluding summary of this intensely illuminating study is worth quoting.

"A study of the commerce of these border colonies in the period from 1783 to 1793 shows that Spain was powerless in time of peace as well as in time of war to meet their needs. The propinquity of the United States, the topography of the country and the aptitude of the Yankees for trade and navigation were breaking down the legal impediments by which Spain sought to exclude the contagion of republican goods and ideas from its barrier colonies. The war merely finished what peace had begun. The commercial conquest of the Floridas was virtually complete by 1808, and the chief instruments of this conquest were flour and a neutral flag" (p. lix).

FRANCIS BORGIA STECK.

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The Oxford Movement in Scotland. By W. PERRY. (Cambridge: University Press; New York: The Macmillan Company. 1933. Pp. xiv, 125. $1.25.)

Approximately half of this book is devoted to a general summary of the Oxford Movement while the remainder describes its workings in Scotland. Although some Scottish bishops believed in Tractarian doctrines before 1833, the initial enthusiasm was supplied by the laity, as the Marchioness of Lothian, a convert to the Catholic Church, and the Hon. G. F. Boyle, later Earl of Glasgow, who labored for Trinity College (Glenalmond), the cathedral at Perth, and a collegiate church at Cumbrae. This spirit was upheld by Alexander Penrose Forbes, Bishop of Brechin, whom Dr. Perry calls "the Scottish Pusey." Some fruits of the revival were the formation of the Scottish Church Union, erection of new churches and cathedrals built in the Gothic style, increase of liberty for clergy and people, a revised liturgy following Eastern Catholic practice mainly, and renewed interest in sacred learning, ecclesiastical architecture and church music. The author is usually unbiased. He writes clearly but perhaps a little too concisely; more detail would often be elucidating. There is neither index, nor bibliography.

EUGENE P. WILLGING.

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Le Grand Saint du Grand Siècle: Monsieur Vincent. Par PIERRE COSTE, Prêtre de la Mission. (Paris: Desclée de Brouwer et Cie. 1932. Three Vols. Pp. 541, 741, 637.)

The many biographies of St. Vincent de Paul that are already in circulation—their number in the French and English languages far exceeds a hundred—might well prompt the casual student to regard as super-

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fluous any further effort in this particular field of history. The situation, however, immediately assumes a different aspect when we consider that of the numerous current biographies there are but three that can rightly lay claim to originality in any marked degree. The first of these in the order of time is *La Vie du Vénérable Serviteur de Dieu Vincent de Paul* by Mgr. Louis Abelly, Bishop of Rodez (Paris, F. Lambert, 1664, 2 volumes). From an historical point of view it is also the most weighty. It appeared four years after St. Vincent's death and is based on the Saint's writings and on the oral and written testimony of his confrères in religion and of other contemporary witnesses. The canonization of St. Vincent in 1737 gave occasion to M. Pierre Collet, a priest of the Congregation of the Mission, to undertake the writing of a new biography. After ten years' preparation and studying of the sources, he published his work, *La Vie de Saint Vincent de Paul* (Nancy, A. Leseure, 2 volumes), in 1748. It is much more concise and better arranged than is the work of Abelly. The third important biography based on a study of the original documents is Abbé Ulysse Maynard's *Saint Vincent de Paul, sa vie, son temps, ses œuvres, son influence,* in four volumes, published at Paris in 1860, and revised in 1874. The author gives a detailed and methodical account of the Saint's life and activities. All the other biographies are based on these three accounts, though some of them, more recently published, have incorporated a few original documents that have come to light in the meantime.

But even here we must be careful not to exaggerate the character of originality. While it is true that each of the authors of the three mentioned biographies turned to primary sources for their information in so far as these were available to them, still it is quite evident that the latter two copied freely from the first. The result was inevitable. Any errors or inaccuracies that found their way into the first were perpetuated by the other two and given even wider circulation by the many others that radiated from these three as from so many centers. We can, therefore, truthfully say that, with a few exceptions of minor significance, posterity's acquaintance with St. Vincent de Paul over a span of nearly three centuries has been at best only as complete and as accurate as is the work of Mgr. Abelly, the Saint's first biographer.

M. Pierre Coste, the eminent scholar of Vincentian lore, long since convinced himself that much of St. Vincent's long and useful life had remained untold, while much that had been told, had been told only inaccurately and in some instances even falsely. With the true historian's bent of mind, therefore, he applied himself with unremitting diligence to the arduous task of delving into the dingy past and of ferreting out whatever might serve the double purpose of revealing new details and of clarifying and correcting current views. To what extent his labors of years have been

crowned with success those can well appreciate who, while deeply interested in St. Vincent's life and work, had been obliged until now to content themselves, in lieu of entirely complete and substantial data, with partially unsatisfactory accounts.

Throughout his work M. Coste pursues the truth with a love and zeal almost passionate. Whatever fails to measure up to the strict demands of scholarly historical research, no matter what else it may have to recommend it, he relegates unmercifully to the realms of falsehood, bias, or legend. We need but cite a few instances in illustration. He definitely establishes the year 1581 as the date of St. Vincent's birth regardless of the necessary consequence that Vincent, like so many others of his day, must have been ordained to the priesthood in violation of ecclesiastical canons at the early age of nineteen. He discards as a patriotic figment the claim on the part of certain Spanish scholars that Vincent is a native of Spain and not of France. He regards St. Vincent's nightly quests of foundlings in the streets of the French capital as beautifully expressive of the holy man's love and solicitude for God's abandoned little ones, but he refuses to accept them as historical facts. Likewise, he considers St. Vincent's taking the place of the galley slave at Marseilles as symbolical of the extreme to which love of fellowman could drive him, but he rejects it as history.

Thus throughout M. Coste proceeds with masterly ingenuity to sift the chaff of error and legend from the wheat of historical certitude, while at the same time he does not hesitate to bring into the full view of day many details either distorted or passed over in silence by earlier biographers because considered derogatory to the sanctity of the man or offensive to individuals and institutions with which he dealt. The learned author stands out prominently among the members of the growing school of hagiographers who are guided by the sincere conviction that the true purposes of piety and edification can best be served by rigidly adhering to the truth in all instances—that the hagiographer must at the same time be fully conscious of his rôle of historian.

CYPRIAN EMANUEL, O. F. M.

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Trois Siècles d'Histoire Religieuse; Les Filles de la Charité. Par PIERRE COSTE, CHARLES BAUSSAN, et GEORGES GOYAU. (Paris: Desclée de Brouwer et Cie. 1933. Pp. 256. 12 fr.)

The Daughters of Charity of St. Vincent de Paul are fortunate in the co-authors who elected to tell their story of three centuries; the historians of *Les Filles de la Charité* are to be felicitated on having such a story to

tell. The work is divided into three parts. In part one, "L'Institut de 1617 à 1800," the Reverend Pierre Coste, C. M., traces the growth of the institute from the lay society of three or four young women founded in 1617 by Louise de Marillac to its banishment from France during the last epoch of the French Revolution. Familiar with all the details of the story, he has vividly pictured the activities of the "bonnes filles" of St. Vincent: the trials of the early days; the ministrations among the poor of every type, from homeless foundling to shelterless old age; service to the soldier on the battlefield, to the inmate of the prisons, and to the slave of the galley-ship—all typical unfortunates of seventeenth-century France; the foundations in Poland and Belgium; and finally, the scarifying experiences of the end of the eighteenth century during which many of the religious courageously met their fate on the scaffolds of Revolutionary France.

The second part of the work, "L'Oeuvre scolaire, charitable et social (1800-1933)," has received a like careful and sympathetic treatment from the pen of Charles Baussan. Among other aspects of their educational work he discusses the recall of the Sisters to France in 1800 to satisfy Napoleon's demands for training schools for nurses; the problem of laicization and how it was met; the manual of pedagogy prepared for their teaching and the successful instruction in the rural districts.

To Georges Goyau has been left the task of rounding out the story with his account of the work in distant fields. In "L'Oeuvre missionaire," he depicts in his usual lucid manner the expansion of the order in foreign lands. He begins with the translation of the Constitutions of the Daughters of Charity to America. This was brought about by Dr. Flaget, Sulpician Bishop of Bardstown. He traces their further operations chronologically through Smyrna and Constantinople, Algeria and Egypt, South and Central America, Persia, the Philippines, Abyssinia, Jerusalem, Tunis, Madagascar, the Belgian Congo, and other parts of Africa.

Georges Goyau brings to this task a peculiar fitness. Both his interest in the missions and his interest in the lives and works of religious women find outlet here. He is professor of mission history at the Catholic Institute of Paris, and editor of the *Revue d'Histoire des Missions*. He has written in addition to other books of a social and religious nature, *Vie de Sainte Mélanie, La Femme Missionnaire,* and *Les Dames de la Charité.*

Les Filles de la Charité has a two-fold significance. Not only does it honor the work of these heroic women who have labored for more than three hundred years, but it appeared at the instant when the Church was about to set the seal of her approval upon one of their number in the beatification of Sister Catherine Labouré.

Sister Mary Celeste, R. S. M.

Saint Xavier College, Chicago.

NOTES AND COMMENTS

The paper read at the Pittsburgh meeting of the ASSOCIATION, by the Rev. Moorhouse F. X. Millar, S. J., on Aquinas and the Missing Link in the Philosophy of History, appears in the March issue of *Thought*.

Monsignor C. F. Thomas, pastor of St. Patrick's Church, Washington, D. C., and for many years Treasurer of the ASSOCIATION, has reprinted with many valuable additions the *History of St. Patrick's Church* (pp. 86) on the occasion of the one hundred and forty-fourth anniversary of its foundation (July, 1933).

Franz Cardinal Ehrle, librarian and archivist of the Vatican, died in Vatican City, March 31, in his eighty-ninth year. He was born October 17, 1845, at Isny, and was created Cardinal in 1922. His chief work is his *Historia bibliothecae Romanorum Pontificum*.

The Very Rev. Bede Jarrett, O. P., for sixteen years provincial of the Dominicans in England, and editor of *Blackfriars* since 1930, died March 17 of this year. His long list of writings include *Medieval Socialism, St. Antonio and Medieval Economics, The English Dominicans,* and *Social Theories of the Middle Ages.*

Through the recent death, Jan. 2, 1934, of Pierre de la Gorce, at the age of 87, the Académie Française lost one of its most illustrious members and Catholic historiography one of its universally acknowledged authorities. He was born at Vannes in Britanny June 29, 1846. After a classical training at Douai, he studied and graduated in law at Paris. Choosing the magistracy as his profession he held office successively at Rocroi, Montreuil, Béthune, and St. Omer. At St. Omer his career as magistrate came to a sudden and dramatic end owing to the anti-Catholic decrees of Jules Ferry, then Minister of Public Instruction. These decrees, published March 29, 1880, were directed against the Catholic teaching orders in France. Partly in protest against them and partly to forestall any conflict between his Catholic conscience and his official duties, Pierre de la Gorce, like other Catholics holding similar offices, refused to enforce these measures and handed in his resignation.

He took up the practice of law and incidentally became interested in historical research. While delving into the archives containing the historical records of the Second French Republic, the conclusion gradually forced itself upon him that this period was not only not known—but what was worse—had been distorted by the addition of many legends. Determined to place at the disposal of his countrymen a reliable historical account of the Second Republic he published in 1887 his *Histoire de la*

Seconde République in two volumes. This work, a continuation, as it were of Paul Thureau-Dangin's *Histoire de la Monarchie de Juillet,* at once won him a place among the foremost historians of his time. His second work, *Histoire du Second Empire,* published from 1894 to 1900 in seven volumes, was superior even to its predecessor and is looked upon by many as his masterpiece. For the first two volumes the French Academy awarded him in 1895 the Alfred Née prize and on completion of the work the Gobret prize. This account of the Second Empire has very considerable general importance, dealing, as it does, not only with the history of France, but also with her relations with the papacy and the Catholic Church in that agitated period. De la Gorce had the good fortune to have access to the unpublished papers of Count Daru, Minister of Foreign Affairs under Napoleon III. He was thus in a position to give in his monumental work an authoritative account of the attitude of Napoleon III and his government toward the unification of Italy, the Papal States and the Vatican Council. The History of the Second Empire was followed by five volumes on the religious history of the French Revolution, *Histoire religieuse de la Révolution Française,* and by two volumes on the Restoration, one on Louis XVIII, the other on Charles X. A volume on *Louis Philippe,* published in 1931, forms de la Gorce's last important contribution to historical science. His outstanding success in this field was achieved by patient research, scrupulous impartiality and a remarkable talent of synthesis.

Among the distinctions awarded to him were his election to the Académie des Sciences Morales et Politiques (1907) and his admission to the French Academy (1914). During his last illness he was made an officer of the Legion of Honor, a belated recognition of distinguished talent by a partisan Republican government. (N. A. Weber, S. M.)

The recent golden jubilee of his priesthood has been made the occasion in many French periodicals of a tribute to the great Sulpician historian, Father Fernand Mourret, whose *General History of the Church* in nine volumes is now being translated into English (Herder).

Burns and Oates and Washbourne announce *The Holy Shroud,* by Msgr. A. S. Barnes, which considers all the evidence available concerning the Holy Shroud at Turin; and the *History of the Great Chartreuse,* translated by E. Hassid, which covers the nine centuries of this famous monastery's existence.

Saint Ambroise et l'Empire Romain is a study by Jean-Remy Palanque based upon reports of Church and State to the end of the fourth century (Paris, E. de Boccard, pp. 590).

Sheed and Ward will have ready for May delivery Vol. I of Philip

Hughes's *History of the Church*. This volume will deal with the Church's formative period—to A. D. 711. Vol. II, to be published in the winter of 1934-5, will cover the period 711-1294. Vol. III, due in 1935, will tell the story from the 13th century to the present. The same firm also announces G. Constant's *Reformation in England* (pp. 540).

Bishops and Reform, 1215-1272, a documented study by Marion Gibbs and Eleanor Lang, appears in the Oxford Historical Monographs (Oxford University Press).

In commemoration of the seventh centenary of the Order, Father Benedict Williamson has compiled *Servite Saints,* which gives brief biographies of some eighty members of the Order (Ouseley).

Dr. G. G. Coulton's *Life in the Middle Ages,* formerly published in four volumes, is now available in one volume of over 1000 pages (Macmillan, $5.50).

The Johns Hopkins Press announces as the third and fourth numbers of the University's Publications, *Venetian Ships and Shipbuilders of the Renaissance* (pp. 294), by Frederic C. Lane; and *Economics and Liberalism in the Risorgimento: a Study of Nationalism in Lombardy, 1814-1848* (pp. 365), by Kent R. Greenfield.

The Rev. Dr. Edward S. Schwegler has unified and coördinated three formerly printed articles dealing with the subject of calendar reform under the title, *Catholics and Calendar Reform.* The presentation, the author states, "does not represent any official opinion of the Catholic Church, but simply the well-weighed conclusions of a Catholic priest who has studied the question thoroughly in the light of Catholic tradition and theology."

In the December issue of *Church History,* Edward R. Hardy, Jr., discusses the National Elements in the Career of St. Athanasius; John D. Higgins writes on the Ultramontanism of Saint Boniface; Donald W. Riddle enumerates the Factors in the Development of Modern Biblical Study; and R. E. E. Harkness tells of the Early Relations of Baptists and Quakers.

In the *Archivum Historicum Societatis Jesu* (Jan.-June 1934) there is a carefully documented article by Father Leo Hicks, S. J., on The English College, Rome, and Vocations to the Society of Jesus, March 1579-July 1595. The familiar story of the "rebellions" of the students is retold; but fresh criticism and new light are brought to bear both on the charge that the Fathers were unduly influencing students to enter the Society, and on the supposed desire of Cardinal Allen to have the Fathers removed from control. Father Hicks's study of all the available documents leads to the

conclusion that: "It was the Appellants who desired the withdrawal of the Jesuits not only from the College but from England as well; and for their own ends, because of the veneration in which the dead Cardinal was held, represented him as on their side, and attributed to him their own desires, misrepresenting him in this as they did in other matters." Padre Giuseppe Castellani in an article, "I primi Tentativi per l'Introduzione dei Gesuiti a Milano (1545-1559)," brings out both the friendliness of the Barnabites and Jesuits and the failure of the reform elements to secure the Jesuits before the formal invitation was given by St. Charles Borromeo in 1563. P. Leturia throws new light on the much debated domestic matter of "La Hora matutina de Meditacion en la Compañía naciente." The documents he examines make it clear that the Generals, St. Francis Borgia and Claudius Aquaviva, did but confirm what was already in vogue during the life-time of the founder. Dr. Peter Stitz in an article on Padre Kino ("Kalifornische Briefe des P. Eusebio Francisco Kino nach der oberdeutschen Provinz, 1683-85") has some merited praise for "der verdiente amerikanische Historiker Prof. Dr. Herbert E. Bolton"; and then after sketching briefly P. Kino's work, publishes three important letters describing Kino's travels in the years 1683-85. Among the Miscellany ("Commentarii breviores") there is a new list of Bellarmine MSS., as also an important review by Father Schurhammer of Charpentier's edition of Fenicio's *Livro da Seita dos Indios orientais.* Included among the reviews are two by Father Garraghan and Father Hughes dealing with works on American Catholic history. Père Lamalle has several pages of Jesuit bibliography for 1932, and Padre Leturia has an important note concerning the much discussed authorship of Pastor's last volume dealing with the Suppression of the Society. It appears that Pastor had four main collaborators, Dr. Wuehr and Professor Schmidlin as also two Jesuits Fathers Kneller and Fratz, but that Pastor himself was responsible for the important chapters II-V and IX which deal with Clement XIV and the actual suppression. (G. G. WALSH, S. J.)

E. Dujardin is the author of a twenty-six page brochure entitled *La Date de l'institution eucharistique dans la tradition chrétienne primitive.* The publisher is E. Leroux, Paris.

In February appeared Fascicule 5 of Dom Charles Poulet's *Histoire du Christianisme* (Beauchesne). Fascicule 6 was published the following month.

Fascicules 41 and 42 of the *Dictionnaire d'histoire et de géographie ecclésiastiques* made their appearance during January last. This well-known work was begun under the direction of Mgr. Alfred Baudrillart, and is now being continued by Professor A. De Meyer and E. Van Cauwen-

bergh of the University of Louvain. The new sections cover from Bellotti to Benoist. Letouzey et Ané (Paris) are the publishers.

Les Sulpiciens is the title of the most recent addition to the collection "Les Grandes Ordres" (Grasset). The author is Jean Monval. It is an excellent brief study of the order which has done so much to maintain moral values against the attacks of modernism in France.

Georges Goyau published during January another of his excellent studies of the French Church. This most recent effort, *L'Eglise et la Guerre,* is one of E. Flammarion's collection "L'Église dans la Cité."

Again the REVIEW has the pleasure of recommending to American Catholics the excellent *Almanach Catholique Français,* for 1934, (Paris, Bloud et Gay, pp. 432). In seven parts the panorama of Catholic life at the present is given under various headings: Religious Life, Social Conditions, Literary Works, Art, Science, and several handy lists of Church officials both in Rome and France. Several of the selections contain an account of the 1934 centenaries and commemorations, and there is also a biographical dictionary of prominent clerics and lay scholars of France.

The publishing house of Sirey (Paris) is sponsor for an interesting historico-legal study by Léon Pommeray, Doctor of Laws. The title of his work is: *L'Officialité Archidiaconale de Paris aux XV^e^-XVI^e^ siècles. Sa composition et sa compétence criminelle.* This is a fat volume of some six hundred sixteen pages.

Five centuries is a long life, even for a charitable institution, yet there has recently appeared the history of such an institution, a hospital. *L'Hôpital de Beaufort et les religieuses qui le desservent* is the book, the late Joseph Denais is the author. This is more than a dry monograph; while it traces the work of the hospital through the centuries since 1400, it paints also an understanding picture of the life of the small city in which it is located. It is published by the Editions de l'Ouest, at Angers.

Rather surprisingly, the expected flood of lives of Saint Bernadette of Lourdes has not materialized. Several have appeared, to be sure, yet the last three months gives us opportunity to note only one such literary effort in all of France. It is Colette Yver's *L'humble sainte Bernadette,* a volume of two hundred fifty-six pages, published by the Editions Spes (Paris).

Three volumes have been added to Flammarion's "Collection Les Bonnes Lectures." In December appeared Paul Lesourd's *La vraie figure du Père de Foucauld,* and in January the other two volumes, *Le Curé d'Ars* by Henri Ghéon and *Le Calvaire de Louis XVI* by Henri-Robert. The first of the three is the most elaborate and complete biography.

Other French biographies of religious characters have appeared as follows: *Le Bienheureux Martin de Parrès, serviteur prodigieux des Frères Prêcheurs (Lima, 1569-1639)* by Stanislas Fumet (Desclée de Brouwer); *Françoise de Faudoas d'Averton, 1583-1655* by J. Angot de Rotours (Beauchesne); and *La Vie Merveilleuse du Père Coince* by C. P. Rouet de Journel (Beauchesne).

The Rev. Joseph Leonard has translated Prince Emmanuel de Broglie's *Life of Blessed Louise de Marillac*, co-foundress of the Sisters of Charity, lately canonized (Burns, Oates, pp. 213).

Articles published in the January number of the *Revue d'Histoire Ecclésiastique* concern: "L'esprit de Calvin et la démocratie," by Ch. Mercier, and "Le réveil religieux en France au début du XIX^{e} siècle" (concluded). There are notes "A propos du *De Fide* de Bachiarius," by J. Duhr; "La carrière de Pierre Lombard: nouvelle précision chronologique," by J. de Ghellinck, S. J.; and "Un document inédit sur la soustraction d'obédience de 1398," by G. Barraclough.

Vol. IX (1933), fasc. 3 of *Analecta Sacra Tarraconensia* is devoted to *Bibliografia Hispanica de ciencies histórico-eclesiasticas* (pp. 289-408).

Universidad, November-December, contains the concluding instalment of *La Biblioteca del canónigo Bartolomé Llorente (1587-1592)*, by Pascual G. Romeo.

The *Life of Cardinal Mercier*, by John Gade, is a biography of more than passing interest (Scribner's, pp. 312).

The New Church and the New Germany: a Study of Church and State, by Dr. C. S. Macfarland, is the result of personal investigation and interviews with over sixty political and Church leaders (Macmillan).

R. Pascal is the author of the *Social Basis of the German Reformation* (Watts).

Professor Franz Lardone, teacher of Roman Law at the Catholic University of America, has published a scholarly study of the *Imperial Constitutions in the Institutes of Gaius* (Palermo, pp. 43).

Giovanni Sanna announces in an article which appears in *La Nuova Italia*, N. 8-9, Aug. 20-Sept. 20, 1933, a new bibliographical work, to go to press this year. The bibliography will cover the period from Augustus to Justinian and will include publications of all descriptions from 1880 to 1934. Special attention will be given to the history of religion, particularly to the history of Christianity. Professor Sanna is already favorably known as an accurate translator of Rostovtzeff's *Social and Economic History of the Roman Empire* into Italian. To insure the greatest possible completeness, he urges that scholars send him all the bibliographical data

that they can. Communications should be addressed to Professor Giovanni Sanna, via Tito Angeline, 41, Naples, Italy.

Vol. III of Count Soderni's *Il pontificato di Leone XIII* bears the subtitle, *Rapporti con la Germania* (Milan, Mondadori, pp. 600).

L'Angleterre et le grand schisme d'Occident. Étude sur la politique religieuse de l'Angleterre sous Richard II (1378-1399) is the title of a large volume by Édouard Perroy, a lecturer at the University of Glasgow. The period of the Great Schism, that period during which two popes claimed the keys of Peter and divided Christianity into two rival camps, is one of the most tragic of the Middle Ages. England, at war with France, upheld the Pope of Rome. Diplomatic intrigues were numerous, military expeditions against the schismatics were common. The extreme complexity of the entire situation is well handled by M. Perroy. On the English scene, he recounts the birth of a violent public opinion opposed to the fiscal levies of Rome; he tells how, after Wyclif, certain leaders allowed themselves to slip into heretical beliefs, and how, finally, the English monarchy, by the conclusion of a concordat with Rome, sought to place the English clergy under secular control. This study, the result of evident researches in the English, Italian, Spanish and French archives, is an important contribution to scientific history. It is published by the Librairie J. Monnier (Paris).

The last volume (1933) of the *Publications* of the Catholic Record Society of London, devoted to the English Benedictines, while mentioning Father Ambrose Bride, O. S. B. (d. 1669), gives no clue to his Benedictine labors on the Maryland Mission. Birt's *Obit Book* (p. 47) simply lists Father Bride as living his short religious life (1657-1669) at Douay and St. Malo.

The Catholic Truth Society has recently published: *Catholic Oxford and Cambridge, and the Story of the Universities,* by Msgr. A. S. Barnes, Rev. G. J. MacGillivray, and Susan Cunnington; *Dame Gerarde, Bernardine,* an account of the foundress of the Order; and *St. Edmund, Archbishop of Canterbury,* by Dom Maurice Bell, O. S. B. Three additional Studies in Comparative Religion have also been issued: *Semitic Religions,* by Dr. Barton; the *Religions of Babylonia and Assyria,* by the Rev. A. Condamin, S. J.; and *Modern Judaism,* by the Rev. J. Bonsirven, S. J.

Studies for December contains the following historical articles: A Very Human Saint: St. Bernadotte of Lourdes, by Herbert Thurston, S. J.; Richard Fitzralph at Avignon, by Aubrey Gwynn, S. J.; General James O'Moran and the French Revolution, by Richard Hayes; Ireland's Contribution to the English Language, by Patrick J. Irwin; Bishop Edmund Burke, First Vicar-Apostolic of Nova Scotia, by the Rev. Dr. P. W. Browne; and Queensland and Irish Catholics, by George O'Neill, S. J.

The *Story of the English Bridgettines of Syon Abbey,* has been written by Canon John Rory Fletcher.

M. V. Hay is the author of *The Jesuits and the Popish Plot* (Paul Kegan, pp. 219).

John Henry Newman, the Romantic, the Friend, the Leader, by Sister Mary Aloysi Kiener, is published by the Collegiate Press Corporation, Boston. *John Henry Newman, Anglican Minister, Catholic Priest, Roman Cardinal,* by J. Elliot Ross, comes from the press of Allen and Unwin.

Reginald J. Dingle's record of *Cardinal Bourne at Westminster* marks the golden jubilee of the Cardinal's ordination (Burns, Oates and Washbourne). These publishers announce for later appearance a one-volume edition of Mr. Snead Cox's biography of Cardinal Vaughan, originally published in two volumes and now out of print.

An attractive historical content will be found in the March issue of *Studies.* Dr. Richard Hayes continues his study of General O'Moran and the French Revolution; Michael Tierney writes on Constantine the Great and His City; Dr. John Howley gives a sympathetic appreciation of Henri Bremond, 1865-1933; Hugh Pope, O.P., attempts to solve the Enigma of King Achab; Miss Mary Hayden tells of Prince Charles Edward and his Irish Friends; Herbert Thurston, S.J., discusses St. Mary Magdalen: Fact and Legend; and Charles O'Conor, S.J., portrays Charles O'Conor of Belanagare: an Irish Scholar's Education.

The Canadian Catholic Historical Association is preparing a Reading List (of about 100 titles, in English and French) on General Church History, designed to meet the needs of mature readers, study clubs, colleges, and seminaries.

Arthur G. Doughty's *Report of the Public Archives,* Dominion of Canada, 1933, prints as appendices: Constitutional Documents, 1818-1822, containing a letter from Bathurst to Dalhousie, Apr. 2, 1821, announcing the permission given to Fathers Lartigue and Provencher to assist in the spiritual administration of the district of Montreal and in Northwest Canada, and for the establishment of a seminary at Nicolet; and a Calendar of State Papers relating to Upper Canada, 1796-1820.

The firm of Houghton Mifflin announces the publication of Cardinal O'Connell's *Recollections of Seventy Years.*

The American Historical Association has distributed Vols. II and IV of its *Annual Report* for 1930. The former is Miss Grace Griffin's annual compilation of *Writings on American History,* 3460 items (pp. 374), some 70 of which refer to Catholic subjects. The latter volume is the *Diary of Edward Bates, 1859-1866,* edited by Howard K. Beale, which contains

several references to Archbishop Kenrick. The work of preparing a cumulative index to Miss Griffin's *Writings* for the past 25 years is under way, but the unfortunate withdrawal of the congressional appropriation for printing future *Reports* of the Association makes uncertain further issues of this valuable bibliography. The *Report* for 1932, to contain the proceedings for that year, is assured.

At their luncheon held during the December meeting of the American Historical Association at Urbana, Ill., a score of editors of historical reviews discussed some problems common to all. The bulk of the discussion gravitated toward book reviews and articles of a philosophical character. As to the former it was felt that the reviewer should give a digest of the book, an estimate of its value and accuracy and, above all, should make clear just what it adds to existing knowledge of the subject. Concerning the second topic, the opinion was expressed that readers prefer interpretations of larger movements and institutions rather than research articles of recondite points which are not of particular significance nor of general interest. The question was raised as to the desirability of a special journal for this class of writings. From examples of philosophic interpretation which were cited we sense the evident danger of wild theorizing and pure subjectivism. But with proper reservations, it remains true that the general reader will appreciate a re-interpretation more than a mere side issue.

Mid-America for January gives an account of John Dougherty, Indian Agent, by Margaret Stauf; the continuation of Nancy McN. Ring's account of the Religious Affiliations of Our Presidential Assassins; an account of St. Michael, the First Mission of the West, by H. R. Holand; and prints in the document section Eyewitness Accounts of La Salle's Expedition down the Mississippi River in 1682, contributed by Marion A. Habig.

The January number of the *Historical Bulletin* carries a timely symposium on the Maryland Tercentenary, with articles on the Palatinate of Durham and the Maryland Charter, by Herbert H. Coulson; the Jesuit-Baltimore Controversy, by John LaFarge, S. J.; Maryland and the West, by Thomas F. O'Connor; Home Life in Colonial Maryland, by Henry S. Spalding, S. J.; Mortmain in Maryland, by Linus A. Lilly, S. J.; Catholic Education in Colonial Maryland, by Bernard J. Kohlbrenner; and there is also a Guide to the Historical Literature of Maryland, prepared by Thomas F. O'Connor, which is selective rather than definitive or representative of all phases of the colony's history. In the March issue of the *Bulletin* there is a philosophical discussion of the Root Ideas of Catholic History, by Demetrius B. Zema, S. J.; an account of Historic St. Louis, by Gilbert J. Garraghan, S. J.; an article on the Gateway of the West, by W. Patrick Donnelly, S. J.; a study of the Apaches as a Spanish

Frontier Problem, by John F. Bannon, S. J.; a Guide to Bibliographies of Latin-American History, prepared by Dr. Dominic de la Salandra; and the usual departments, including an editorial on Professor Beard's presidential address before the American Historical Association, and an historical problem stated by Gerald T. Cuny, S. J., relating to Gladstone's charge against Maryland toleration.

Pamphlet No. 12 of the Catholic Association for International Peace is a study of *Manchuria: the Problem of the Far East,* by Dr. Elizabeth M. Lynskey and the Asia Committee (pp. 69, 10 cents).

A meeting of the recently reorganized Catholic Historical Society of St. Paul was held in the auditorium of the Minnesota Historical Society on January 7. Judge Thomas D. O'Brien presided. Speakers were the following: The Reverend Dr. James L. Connolly, of the St. Paul Seminary, "The Educational Activities of the Right Reverend Joseph Cretin, First Bishop of St. Paul"; Mother Antonia, president of the College of St. Catherine, "The Mendota Convent School"; Mr. T. C. Blegen, superintendent of the Minnesota Historical Society, "Some Possibilities for Minnesota Catholic History," and the Right Reverend Humphrey Moynihan, pastor of the Incarnation parish, Minneapolis, "The Colonization Work of Archbishop Ireland."

In connection with this reunion an exhibit of pictures, charts, and manuscripts was displayed at the State Historical Building. One of the most interesting items was a book of religious instruction set up and printed in the Sioux language by Father Augustine Ravoux at Prairie du Chien in the year 1843. The press had been in use there almost a year, being used by Father Cretin to give publicity to his parochial regulations and to supply reading material for the members of his school. Ravoux's catechism was the first book printed in the Sioux.

On January 8, Father Busch addressed the Minnesota Historical Society on the Work of the Catholic Historical Society of St. Paul, and Father Connolly again revived the memory of Bishop Cretin speaking on American Life in the Thirties as Seen by Bishop Cretin.

The Department of Historical Research of the Carnegie Institution of Washington has issued its annual *List of Doctoral Dissertations in History now in Progress at the Chief American Universities, December, 1933* (pp. 64). There are 920 subjects, classified as follows: General 8, Ancient History 20, Early Church History 3, Medieval History 25, Modern European History 39, Great Britain 85, Ireland and the Dominions 3, France 56, Italy and Spain 19, Germany, Austria, and Czechoslavakia 34; Netherlands and Belgium 5, Northern and Eastern Europe 36, Asia and Africa (Medieval and Modern) 56, America (*i. e.,* United States, all subdivisions) 470, Canada 17, America South of the United States 44. A list of 67

dissertations printed since December, 1932, is appended. Harvard leads the list with 152 subjects, Chicago is represented with 141, and Columbia with 117. The Yale list is not included.

The title of the *Historical Outlook* has been changed, with the January number, to the *Social Studies*. The editorial policy, under the trusteeship of the American Historical Association, is to be directed by a joint committee, with Dr. William G. Kimmel as managing editor. Henceforth the magazine will be devoted to all the social studies, with a greater measure of consideration to subjects other than history. Attention will be focused on these subjects at the elementary and secondary school levels, with special emphasis on the secondary school and junior college.

The Rev. Damian L. Cummins, O. S. B., M. A., of Conception Abbey, Conception, Missouri, has published his valuable M. A. dissertation (St. Louis University), entitled: *Catholics in the Early Platte Purchase and in Nodaway County*. The period covered is from 1873 to 1930.

The Pennsylvania Historical Association which was organized one year ago, issued in January the first number of its official organ, *Pennsylvania History*, containing several articles and the usual departments of notes and comments and book reviews.

Anniversaries: Centenary of organization of diocese of Indianapolis; centennial of St. Mary's Church, Portage, Wis., built for services held by Father Mazzuchelli; centennial of St. Francis Xavier's Church, Gettysburg, Pa., used as hospital during battle, July 1-3, 1863. Fiftieth anniversary: erection of diocese of Helena; St. Cecilia's, Manhattan; St. Mary's Lyceum, Sharpsburg, Pa.; Sacred Heart parish, Anthony, Kan.

BRIEF NOTICES

ADAMS, JAMES TRUSLOW, *The March of Democracy.* Vol. I: *The Rise of the Union.* Vol. II: *From Civil War to World Power.* (New York, Charles Scribner's Sons, 1932, 1933, pp. xvi, 428, xix, 438, $3.50 per vol.)

Mr. Adams has added another item to the long list of popularized American histories. These volumes present a more or less interesting survey of the development of the nation, yet contain little to recommend their use to the serious student, with the possible exception of profuse illustrations. In the number of visual representations of American life and manners, the two volumes are indeed rich. The presentation of facts and the conclusions of the author are not always strictly accurate or consistent, as witness the emphasis placed on self-interest as the cause of French participation in the American Revolution (I, 136) and that placed upon American idealism as the reason for our participation in the Great War (II, 340-341). (JOHN J. MENG.)

BROWN, STEPHEN J., S. J. (Ed.), *International Relations from a Catholic Standpoint.* (Dublin, Browne and Nolan, Ltd., 1932, pp. xv, 199, 3 s. 6 d.)

This small volume, originally published in French at Fribourg by the Catholic Union of International Studies under the title *La Société Internationale*, owes its English dress to the Irish Section of the Union. The facts and theories of Catholic practice in international relations here find their proper relationship well and briefly discussed. The first section, devoted to "Christian Principles and International Relations" and written by Père Delos of the Order of Preachers, is unquestionably the finest part of the book. Straight and logical thinking on the subject of the State, unbeclouded by the fogs of modern materialistic ideas, forms a fitting introduction to the second part, "The Work of the Catholic Church for Peace." The brief historical survey presented by Canon Leman is necessarily sketchy, but nevertheless adequate for the purpose of the publication. Final sections on the "Organization and Activity of the League of Nations" and "The International Organization of Labour" complete the book. They were originally written by MM. Marcel Prelot and Joseph Danel respectively. (P. G.)

CARRINGTON, C. E., and J. HAMPDEN JACKSON, *A History of England.* (Cambridge, The University of Cambridge Press, 1932, pp. 803.)

This book, written by two Oxford teachers of history, is designed for secondary school pupils in England. Certain of its features which doubtless increase its value for this purpose tend to make it unusable for American secondary schools. Among these may be mentioned the disproportionately large amount of space given to the Hundred Years' War, the excellent but very extensive treatment of the Civil Wars in the seventeenth century, and the scant allotment of space to the colonial expansion of Great Britain.

There are, further, certain features which, in the opinion of this reviewer,

would make its use as a text-book difficult, unless the teacher planned to give his students considerable additional material. Thus the twelfth chapter, which purports to deal with thirteenth-century civilization, is quite inadequate and fragmentary. Similarly the suggested causes for the decline of the Roman Empire (page 22) seem weak and inconclusive. It would be a bold historian who would aspire to deal authoritatively and finally with this moot question; but the treatment of Messrs. Carrington and Jackson is the least convincing that we have chanced upon. In like manner the section devoted to the recent World War is anything but satisfactory; one suspects that there has been an attempt to pander to the patriotism of the young English rather than to write accurate history, in cause and event.

Errors and inaccuracies are to be noted here and there. Thus Christianity is said to have become the official religion after 323 (page 21); but tolerance and not Establishment was what the Church enjoyed under Constantine. Again, King Stephen is referred to as a "stout fighting man who had been to the Crusades" (page 91). King Stephen was born during the first Crusade, and the second did not occur until toward the end of his reign; the authors are undoubtedly confused with the elder Stephen of Blois.

It is probably difficult to write a text-book of English history which will please all shades of religious opinion to be found in the country. Some historians attempt impartiality by offending no parties; the authors of the present volume achieve it by giving offense, in one place or another, to all. The Roman Catholic cannot but be annoyed at the repetition of the old misstatement that Tetzel was sent into Germany "to open a great campaign for the sale of Indulgences" (p. 263). Nor will he take kindly to the lengthy quotations from that grotesque volume, Foxe's *Book of Martyrs*. The convinced English Protestant will not care for the breezy reference to holding "truck with Luther's heresies" (p. 264). The Eastern Orthodox (who seems to be dragged in gratuitously) will not like to be told that his Church "broke away" (p. 268). And the Anglican will be annoyed to learn that Elizabeth "founded" his Church (p. 291).

These imperfections, glaring as they are, should not blind one to many excellent features in this book. The frequent quotations from source materials are decidedly praiseworthy. The material dealing with social and economic conditions is conveniently placed; it appears usually in separate chapters so that it may be omitted if one cares to use the volume for a rapid review of events. Wars and diplomacy do not, generally speaking, overshadow the more important life of a people and development of a culture. There is due recognition of international events occurring at various points in the story; this is made especially pertinent by the tabulation of a small list of dates at the end of each chapter, in which most of the important events in European history have their places along with those that were occurring in England.

While this volume could never be recommended as a text-book in American schools, it will be a handy one to have on the reference shelf, in order that American students may get a more British point of view here, and there a more nearly complete list of details. (HEWITT B. VINNEDGE.)

CASANUOVAS, I., S. J., *Saint Alonzo Rodriguez: God's Theologian.* Translated from the Spanish by M. O'Leary. Preface by Rev. Peers Smith, S. J. (London, Sands and Co., 1932, pp. 188.)

The entrance into the field of literature of a tale of the simple life of a simple man, that of a saint, is opportune at the present time. The constant activities of a materialistic world need the potent antidote of spiritual endeavor; and this is duly achieved in the pages given to the life of St. Alonzo Rodriguez. It is the story of a gentle soul, striving in an humble occupation to fulfill a life destined for him by God. The child-like nature coupled with the strong convictions of a man led by God, as manifested in these few pages, make the narrative of the Saint, not only interesting but also spiritually profitable. The work radiates a holy fervor and creates an atmosphere bordering on the ascetic. A closer examination of the spirit of the life contained in the book will show that it is a true delineation of a trustful character toward God, the One he loves.

The accuracy of the work is plainly evidenced, containing, as it does, a careful study of the saint's life, and excerpts from his writings. Father Casanuovas, as a member of the same religious society as the sainted Alonzo, could feel and understand the motives governing the Society and its members. The work loses nothing by its translation. The smoothly flowing tongue seems to live again in its English setting.

To those wishing to live in the presence of the saints, the perusal of this volume will be helpful. To leave the bustling world, to wander along the quiet corridors of the convent of Majorca and to live beneath the roof that sheltered the "child of God" may well be realized in the few hours spent with this interesting book. (Brother MAXIMUS, C. F. X.)

CHINARD, GILBERT (Ed.), *Chateaubriand: Les Natchez.* (Baltimore, Johns Hopkins Press, 1932, pp. 557, $3.50.)

This is a monumental critical edition of one of Chateaubriand's most important and most interesting works. The world of letters is indebted to M. Gilbert Chinard for the infinite patience, the profound and extensive erudition which characterize this undertaking. On every page we find new evidence of his ceaseless energy and soundness of judgment. The text of Chateaubriand's picturesque tale is preceded here by a comprehensive and illuminating study of the author's psychological approach to his theme, the sources and composition of it. In addition, copious and exhaustive notes make even the most obscure detail of the text readily intelligible. The result is added meaning and beauty. Scholars and readers in general will welcome this definite contribution to their domain. (BERNARD A. FACTEAU.)

CHITWOOD, OLIVER PERRY, Ph. D., LL. D., Professor of History in West Virginia University, *A History of Colonial America.* (New York and London, Harper Brothers, 1931, pp. xiii, 811.)

As a college manual, Professor Chitwood's book deserves the praise it has received from reviewers and the recognition which its adoption by so many institutions has attested. There are 19 chapters, of 405 pages, devoted to

the origin and development of the colonies; 9 chapters (194 pages) given to their economic and social life, and 5 chapters (102 pages) in which is treated the separation from the empire. Whatever the proportion, the treatment of each phase seems adequate save in one particular: a more extensive presentation of the imperial administration of the colonies than that given (pp. 497-502) is desirable in order that the student might have a better understanding of the British Empire as a whole—the rational approach to the study of the thirteen colonies which later declared their independence. The bibliographical notes, covering 83 pages and extraordinarily full and informing, will prove useful to every worker in the colonial era, whether he be a graduate student or a more mature scholar. There are, besides, aids to teachers in the form of lists of selected readings and 23 maps.

Professor Chitwood was fortunate in having had certain chapters of his manuscript read by several specialists in their respective fields. One gets, perhaps, a better understanding and interpretation of the colonial system as a whole, and of its relation to the British Empire, from Professor Greene's *Foundations of American Nationality*; but for wealth of detail in recounting the settlement and development of the individual colonies and the growth of colonial interests, and for bibliographical aids, Professor Chitwood's text need fear no comparison with any other single-volume work on the subject. In matters religious the Catholic treatment is fair; the Catholic teacher or student, while he may wish to supplement the references given, will be pleased with the author's statements, especially respecting Maryland.

On page 720 the title of Fiske's volume is listed as *The Old Dominion and Her Neighbors*, but it is correctly given on page 722; and Scott's study of *Criminal Law in Colonial Virginia* deserves mention among the monographs on special phases of Virginia history (p. 732). (L. F. S.)

CLARK, RUTH, *Strangers and Sojourners at Port Royal*. (Cambridge, University Press, 1932, pp. xviii, 360, $4.75.)

This work undertakes to portray to some extent the connections between the British Isles and the Jansenists of France and Holland. Numerous monographs have been written dealing with the influence of Jansenism in other countries but, except for minor sketches, the English side of this question had been neglected. The author has been able to gather interesting information concerning certain Irish, Scottish, and English individuals who living abroad came under the influence of Port Royal and the Jansenists. This contribution is in itself noteworthy. It is impossible to record here the detailed results of it, however.

But this is not all. Miss Clark has also indicated to what extent Port Royal and Jansenism were known to English readers of the seventeenth and eighteenth centuries, incidentally citing numerous obscure documents and the reaction to them. Furthermore, the attitude of Roman Catholics of the British Isles, themselves the victims of persecution, toward the doctrines of Jansenius, have been outlined. The author does not claim to have exhausted the history of Jansenism in England. Her work, however, with its wealth of documents and extensive bibliography sheds much new light on obscure points of contact

and foyers of influence besides clearly outlining fields worthy of further investigations. The results of her investigation bear testimony to the infinite care, discrimination and the sobriety of judgment exercised in its composition. (BERNARD A. FACTEAU.)

CROWTHER, SAMUEL, *America Self-Contained.* (New York, Doubleday, Doran and Co., 1933, pp. 340.)

Mr. Crowther undertakes to show in this work that "the greatest world service which the United States can perform is to enunciate in unmistakable terms the high idealism of minding one's own business." The United States more than any other nation in the world is self-contained. At the outbreak of the World War, our chemical industry was dependent upon the Germans for important chemicals. The German Government, it seems, on account of the close relationship between the dye industry and the manufacture of explosives, had been willing to shoulder a large part of the cost of developing the industry and thus had put the industry in a position to undersell competitors in America and elsewhere. As President Wilson wrote to Congress on May 20, 1919, "The German chemical industry, with which we will be brought into competition, was and may well be again a thoroughly knit monopoly capable of exercising a competition of a peculiarly insidious and dangerous kind."

Another source of foreign chemicals upon which we were dependent was Chilean nitrates. During the War, our government spent over 127 million dollars to free us from dependence upon the foreign nitrate monopoly. "The general awakening of interest in chemical matters brought out that we had amongst us chemists of an ability equal to any in the world, and that the one thing needed was to give them the proper financial backing for research work and to gain experience in volume manufacturing."

One after another, we have secured for ourselves a domestic supply of commodities which we formerly had to obtain by importation until now our only essential import is rubber. It is true that we have produced a synthetic rubber superior in certain respects to the natural rubber but its cost of production is still high. "The pioneer work in this successful synthetic rubber was done by a Catholic priest, the Reverend Julius A. Nieuwland, C. S. C., professor of chemistry at Notre Dame University."

The author quotes a number of American and foreign statesmen and economists to show the benefits to be obtained by minding our own business on a national scale and the disadvantages that come to us from our benevolent attempt to mind the business of other nations.

The author in making his case against free trade, overlooks the "comparative advantage" argument that has done such good service since the days of Ricardo. Even though we could produce all kinds of goods cheaper in this country than they could be produced in foreign countries, we might still be benefited by exporting the goods which we produced with the greatest relative advantage, and importing goods which we could produce at home only at a slight advantage over foreign producers. But this classical argument may well be dispensed with during these years when our task is not to produce cheaply so

much as to give everyone a chance to produce something so that he may have the means of obtaining the necessaries of life.

The author has, at any rate, brought together facts and theories enough to make us pause before concluding that it is self evident that foreign trade is worth making very great sacrifices for. (FRANK P. O'HARA.)

DAKIN, EDWIN FRANDEN, *Mrs. Eddy. The Biography of a Virginal Mind.* (New York, Charles Scribner's Sons, 1929, pp. xi, 553, $5.00.)

This volume, a 1929 reimpression of Mr. Dakin's work as it first appeared in 1926, is now superseded by the second edition, published in 1930. The text of the 1930 edition remains largely the same, but the footnotes have been considerably expanded to include material not originally available to the author. Some of this material, exceedingly important in its nature, is printed for the first time in an appendix to the second edition. It consists for the most part of portions of the diary of Calvin A. Frye, Mrs. Eddy's secretary and general factotum during the last twenty-five years of her life. The late Dr. Allen Johnson called this biography the most impartial life of Mrs. Eddy yet written (*Dictionary of American Biography*, "Mary Baker Eddy"). There is no need to revise his estimate. (G. B. S.)

DECHÊNE, ABEL, *Contre Pie VII et Bonaparte. Le Blanchardisme, 1801-1829.* (Paris, Firmin-Didot et Cie, 1932, pp. 228, 15 fr.)

The life of Pierre Louis Blanchard is the story of a simple country curate whose doctrinal debates created considerable stir in France and in England during the first quarter of the nineteenth century. His activities were one phase of the French schism of 1801 over the question of the concordat between the Holy See and Napoleon. During the Revolution, many bishops of the French Church had remained faithful to the See of Rome. During the negotiations for a concordat between Napoleon and Pope Pius VII, the Emperor demanded the dismissal of these prelates and the formation of an entirely new episcopate. Behind this demand, of course, was his desire to be rid of a Church with monarchical leanings. Pius VII refused to accede, but was finally forced to do so. With the signing of the Concordat in 1801, the Pope, in the name of unity, demanded the resignation of all French bishops and of all bishops in territory which had recently become French. Thirty-eight prelates refused to comply with this order, questioning the authority of the Pope, acting alone, to suppress the entire episcopal organization of a large portion of the universal Church. They claimed that a general council only was competent to undertake such action. The non-conforming prelates took refuge in England, whence they issued pleas to the Pope, and finally, fulminations against his action. Inevitably, they attracted to their cause various members of their clergy and laity who refused to recognize the authority of bishops appointed under the Concordat. Of this group, Blanchard's name is perhaps the best known because of the debates which he entered into with the Vicars Apostolic of England, John Milner and Dr. Douglass. In vehement fashion Blanchard attacked the English bishops for refusing to recognize the exiled Frenchmen. In so doing he furnished a focal point around which

centered the schismatic group known as the *Petite Église*. The present study is not a biography of Blanchard, although the chief facts of his life are to be found in its pages. It is principally an account of the quarrel between the protesting bishops on the one hand and Napoleon and Pius VII on the other. As in all such unfortunate affairs, Rome conquered because Rome lived on. The schismatic prelates had died or made their peace with Rome by 1829, although vestiges of the *Petite Église* persisted among the laity of France as late as 1900. M. Dechêne's small book is thoroughly annotated, and has evidently been written in an impartial manner from primary sources. (JOHN J. MENG.)

DILLON, Rev. JOHN J., *The Historic Story of St. Mary's, Albany, N. Y.* (New York, Kenedy, 1933, pp. 270.)

A few words beneath the venerable author's name on the title page of this entrancing book attest its high historical value; for the volume is by "a priest on active duty in the parish for fifty years." It is true that fifty years is but a short time in the history of a parish whose beginnings go back to the days of the first North American Saints; but Father Dillon has had an advantage in telling the story which even dusty documents sometimes fail to uncover—that of a living tradition which carries his memories, personal and acquired, clearly and distinctly back to the days of New York's third bishop, John Dubois. If throughout these nearly three hundred pages, someone has too frequently copied wrongly from Father Dillon's manuscript and has made blunders which actually mar his scholarly narrative, these are things easily corrected in a second edition, which, by the way, would help students if it had an index. St. Mary's one hundredth anniversary celebration must have been a joy to its venerable pastor as well as to all those whose forebears helped to erect this house of God in that part of New York State which will ever be hallowed in the eyes of the Catholic world. (P. G.)

ENGELHARDT, ZEPHYRIN, O. F. M., *Mission Santa Iñes* and *Mission La Concepción Purisima. Missions and Missionaries of California.* New Series: Local History. (Santa Barbara, California, Mission Santa Barbara, 1932, ix, 200; x, 137.)

Mission San Luis Obispo. Missions and Missionaries of California. New Series: Local History. (Santa Barbara, California, Mission Santa Barbara, 1933, x, 218.)

It was a stupendous task that confronted Father Engelhardt when, after completing the general history of the Spanish mission era in the four huge volumes entitled *Missions and Missionaries of California*, recognized by all as the standard authority, he began writing the local history of the twenty-one California missions. However, despite advanced age and physical infirmities, he labored indefatigably these past fourteen years in the pursuit of this project. As a result, with the appearance of the three under review at present, the local history of sixteen of the missions is finished; and every lover of history is hoping and praying that the distinguished and proficient

historian of the California missions, already beyond the four-score mark in years, will be spared to see the remaining six local histories completed and published.

The local history of the three missions before us is written, like that of the ones already published, with a view to historical accuracy of fact rather than to attractiveness of style and method. Perhaps on this account, unfortunately, the story will have less strong appeal to the lay reader than it actually deserves; while at the same time the professional historian, who seeks and finds entertainment in clearly presented facts rather than in deftly polished fiction will be ever grateful to Father Engelhardt for having supplied this entertainment so abundantly as far as the world-famous missions of California are concerned. It is for the professional historian rather than for the lay reader that Father Engelhardt has written and is still writing his volumes, meanwhile nourishing fond hope that some day a writer, more artistically inclined and qualified, will take up his volumes and with them as [illegible] tell the story of the California missions in a manner not only accurate also "readable"—the latter being a term which, the present reviewer [illegible], Father Engelhardt does not care to have applied to his historical writings. Like so many of his colleagues, perhaps justly styled dry-as-dust historians, the historian of the California missions is performing the basic and often less appreciated task of furnishing the materials out of which the word-artist may weave "history in the garb of fiction" for the delectation of both the professional historian and the lay reader.

The two volumes under review contain valuable and interesting illustrations, while the artistic etchings in gold on the front cover certainly give them an attractive appearance. (F. B. Steck, O. F. M.)

Ford, J. D. M., and Moffatt, L. G., *Letters of the Court of John III, King of Portugal.* (Cambridge, Mass., Harvard University Press, 1933, pp. xix, 169.)

The hundred and seventy-four letters in the original Portuguese printed in this volume date from 1524 to 1562. With the exception of one letter by King John III, the letters represent the correspondence of a more or less intimate and personal character carried on between personages of the royal family and court. Among the writers are notably the Infantes Luis, the brother of John III; Queen Catherine, his widow; and Jaime and Theodosius, the Dukes of Braganza. It is under these four names that the letters are grouped, concluding with thirteen miscellaneous letters. As stated by the editors in the Introduction, "this is a companion volume" to the one published by them two years ago and containing the letters of King John III of Portugal. All these letters are preserved in the Harvard College Library. While not all the letters in the volume under review are of equal interest and importance, the historian will have to consult them for the light they throw on the domestic and international affairs of Portugal during the forty years preceding the seizure of the Portuguese crown by the king of Spain. (F. B. Steck, O. F. M.)

GEWEHR, WESLEY, *The Great Awakening in Virginia, 1740-1790.* (Durham, N. C., Duke University Press, 1930, pp. viii, 292, $4.00.)

In this interesting and scholarly book the author shows the far-reaching effects of the series of evangelical revivals which, during about a half-century preceding the American Revolution, swept like a tidal wave over the American colonies from New England to Georgia. This evangelical revival, known in America as The Great Awakening, was a part of a wider religious movement characteristic of eighteenth-century Protestantism, which manifested itself in Germany as Pietism, and in the British Isles became identified with the Methodist revival of Wesley and Whitefield. Its aim was to arouse a greater religious fervor among Protestant believers and to awaken in them a deeper spiritual life. The author in eleven chapters shows that the movement in Virginia contributed very definitely to the formation of a deeper religious life in Virginia, which was of very deep significance for the rising political democracy in that state, and set in motion certain humanitarian and educational forces which left their deep impress upon social life in Virginia. The Great Awakening in Virginia is one of the many excellent studies for which we are greatly indebted to Duke University of North Carolina. (T. OESTREICH, O. S. B.)

HARSIN, PAUL, *Comment on écrit l'Histoire.* (Liège, Georges Thones, 1933, pp. 150.)

Here at last is a new book on the historical method that is fresh in its approach to the age-old problems of history and unique in its treatment. Although acknowledging indebtedness to the manuals so well known in the field, especially Bernheim and Langlois-Seignobos, Professor Harsin has given new life and vigor to the whole subject. He proceeds from the three fundamental concepts—the idea of historical truth, the concept of historical fact, the meaning of the historical document—to the work of bibliographical research and the various elements of criticism (authenticity, credibility, authority, exactitude, and sincerity). The last part of this excellent manual is an entirely new method of stating the laws on historical composition. The book belongs to the series *Bibliothèque Scientifique Belge*, directed by the professors of the University of Liège. (P. G.)

HAZEN, CHARLES DOWNER, *The French Revolution.* Two Volumes. (New York, Henry Holt and Company, 1932, Vol. I, pp. vii, 518, Vol. II, pp. xi, 560, $7.50.)

One of the largest and most controversial subjects of modern history is that overwhelming social upheaval known as the French Revolution. Under the treatment of Professor Hazen, however, it loses much of its controversial aspect, inasmuch as his interpretation is neither unusual nor particularly intensive. Nevertheless, these two volumes possess the merit of being pleasant and instructive reading. They trace the Revolution from its origins to its culmination in the *coup d'état* of Brumaire. Appended notes refer exclusively to secondary material, although chapter bibliographies, grouped at the end of Volume II, indicate a knowledge of the principal primary sources. A sufficient index to the two volumes is also to be found in volume two. (J. J. M.)

HILLING, NIKOLAUS, *Die Konkordate.* (Düsseldorf, L. Schwann, 1932, pp. 52.)

This little volume in the Catholic series *Religiöse Quellenschriften*, edited by Dr. Johannes Walterscheid of Bonn, deals in brief chapters with various aspects of concordats: their nature and contents, purpose, form, parties to them, relation to municipal and international law and legal theory, and their preferableness, from the point of view of the Catholic Church, over municipal laws subject to changing political majorities. It concludes with a short history of concordats from 1106 to the World War and developments since. A brief comparison is made with corresponding agreements between States and Protestant Churches, sometime known in German literature as "Evangelical Concordats." The bibliography, deficient in some respects, is ample concerning the concordats with Bavaria (1924) and Prussia (1929) of which the German texts are appended, together with some official documents pertaining to them. An index is lacking. The readable work of Dr. Hilling, Professor of Canon Law at the University of Freiburg i. Br. (Germany), serves a very useful purpose. It presents in convenient and stimulating form concise and correct information upon a subject which is usually dealt with in scattered publications, or presented in a formidable scholarly array. A translation of this work, adapted for the needs and background of American readers, would be of great help to both Catholic and non-Catholic college students and, we believe, many college teachers of history and international law. The subject, unfortunately, is usually neglected in college textbooks, though it is of great and increasing importance. (JOHN BROWN MASON.)

International Bibliography of Historical Sciences. (Washington, International Committee of Historical Sciences; New York, H. W. Wilson Co., four volumes, 1930-1933.)

With over 1750 pages, these four volumes, issued between 1930 and 1933, contain a selected bibliography of all historical works published between 1926 and 1929. Their contents fairly baffle the reviewer. The lists run the gamut of all aspects of the historical sciences and are the result of long and patient selection by hundreds of collaborators. To many students the basic principle of selection involved in the plan of the International Committee may appear at first as a detriment to the use of these volumes as an authoritative guide of higher or more scientific value than those current bibliographies with which we are all familiar. Likewise, the absence of comment on the books selected may seem a defect. But if the purpose of the committee be kept in mind, it will be quickly understood that any other method of keeping abreast of the current historical literature would have ended in confusion. Without doubt, these four volumes can be hailed as indispensable *instruments de travail* for every student in the historical field. Each volume contains a section devoted to Church history, to Catholicism, and to the religious history of modern times. Volume four begins a new section on hagiography. The indexes are models of their kind. (P. G.)

KENTON, EDNA, *With Hearts Courageous.* With illustrations by Raphael Doktor. (New York, Liveright Inc., 1933, pp. 313.)

Miss Kenton has now done for younger readers an even more fascinating

piece of work than she formerly accomplished for their elders in her *Indians of North America* and in her *Jesuit Relations*. In all cases she has utilized the *Jesuit Relations and Allied Documents* to furnish the material for books which have brought about a wider appreciation of the contributions made by the Jesuit missionary of New France to our knowledge of the history and ethnology of the New World native. *With Hearts Courageous*, one of the spring selections of the Junior Literary Guild, has met with an enthusiastic reception. Miss Kenton has shown a nice discrimination in her selection of episodes and a rare ability in combining these disjointed incidents into a steadily moving narrative.

The black and white illustrations as well as the maps are all based upon old drawings and sketches; while retaining the original forms they have been so modernized as to render them unusually attractive.

Occasionally the sentences are treated with the freedom which characterizes so much of the modern writing. While this no doubt adds piquancy and vivacity to a narrative teeming with exciting adventure, the question does arise as to whether it is well to expose the youthful reader to the temptation of imitating this fragmentary style.

One other query arises to disturb the complete enjoyment of the reader. Has the motive which actuated the well-nigh incredible exertions of the missionaries been really grasped? The following conclusion strikes one as being anti-climactic: "What stands out in all these records, in almost every line, is a sense of their boundless, unconquerable, unbelievable, magnificent, superhuman courage. They knew what they were here for. To found Indian Missions, yes! To know the Indian and all his ways, yes! But they were here for more than that. . . . They were here deliberately to lead the dangerous life, to test themselves—what power to endure and to overcome lies hidden in man—before constant danger." (Sister MARY CELESTE, R. S. M.)

MACDONALD, A. J., D.D., *Authority and Reason in the Early Middle Ages.* (London, Oxford University Press, 1933, pp. 131, $2.00.)

The Oxford University Press has published under the title of *Authority and Reason in the Early Middle Ages* the seven Hulsean Lectures delivered at the University of Cambridge in Michaelmas term 1931 by the Rev. A. J. MacDonald, D.D., Rector of St. Dunstan-in-the-West and former Exhibitioner of Trinity College. In his preface Dr. MacDonald takes issue with the charge of intellectual aridity often laid against this important period in European history and retorts that "the pursuit of learning never ceased and the activity of thought among philosophical theologians from the time of Charles the Great to Hildebrand produced a considerable contribution to Western intellectual development." His slender but well-packed volume is a witness to the high calibre of both early medieval thinking and his own painstaking scholarship. After pointing out that the onslaught of the barbarian invaders was unable to extinguish the light of intellectual pursuits in the monastic schools of the age, Dr. MacDonald traces the history of philosophical and theological speculation from Gregory the Great to the First Lateran Council,

giving particular attention to the Carolingian Renascence and to such writers as Scotus Erigena, Ratramus, Maurus, Gerbert, Berengar, and Lanfranc. The slow but constant growth in prestige of the argument from authority as opposed to the dialectic method is outlined with the avidity of a man with a thesis; but to jump from the evidence produced to the conclusion that "Evangelicalism is older than Catholicism, even as the Canon of the Scripture is older than the body of the medieval Church, in which Catholicism was created," is a dialectical feat that would have discouraged even the daring and nimble-witted John the Scot whom Dr. MacDonald so much admires.

To the learned Rector of St. Dunstan's the great minds of the period who probed the content of Revelation on such questions as Predestination and the Eucharist are champions of "a claim for individual freedom, defined as reason, to receive directly the Word of God in Scripture," a concept to which "it had no fundamental right," but was compelled to resort "by the inherent and incurable weakness of its own position." To place such an interpretation on the writings of an age that accepted the dogmatic definitions of four general councils without a murmur, and was ever ready to submit its own doctrines to the test of papal approval, is possible only to a mind foresworn to the Evangelical tenet that the end of theological speculation is not a fuller knowledge of the truth but the exercise of the inalienable right of believing what one will. The very word faith makes it evident that if we are to believe at all it can be only on some authority, whether that of a divinely appointed *magisterium* or that of the Holy Ghost "interpreting to the soul the content of revelation." Yet as much as Dr. MacDonald may regret the apodictic definitions of the First Lateran Council and its restrictive effect on Eucharistic speculation, the very dialectics which he so valiantly champions must force him to admit that either the Body and Blood of Christ are substantially present in the Eucharist or they are not; and whichever opinion may be the true one, it borders on the blasphemous to ask the Holy Spirit to subscribe to both. (WILLIAM MULLANEY, O. M. I.)

NICHOLS, ROY FRANKLIN, Professor of History, University of Pennsylvania, *Franklin Pierce: Young Hickory of the Granite Hills.* (Philadelphia, University of Pennsylvania Press, 1931, pp. xvii, 615.)

Of the younger school of historians, Professor Nichols, in the field of American history, possesses in an eminent degree the desirable qualities of scholarship, industry, and historical fecundity. Active in many historical pursuits and interests, he is already one of the most useful members of his profession. His biography of Franklin Pierce is an excellent type of the better class of biographies. Based on a wealth of manuscript and biographical material, official publications, campaign literature, national and state histories, and periodical articles, it is thorough; and it is readable without striving for the questionable effects of the "new biography." If objection be raised that the subject scarcely merits so serious and lengthy a study, justification is to be found in the period in which Pierce moved and lived, when as the author states in his preface (p. vii), "a large group of people . . . conscientiously and patriotically laboring for what they considered to be the best means of pre-

serving the Union, so lost caste in the community that their names became bywords of reproach for more than a generation." To explain Pierce "not only as himself but as a type" is the aim of the author. There are ten illustrations and a facsimile of Buchanan's rough draft of the Ostend Manifesto.

To the Catholic student this study possesses peculiar interest because of its many references to James Campbell, Postmaster General in Pierce's Cabinet, and to the Catholic issue in the politics of the period. Pierce was a staunch and consistent opponent of the New Hampshire law barring Catholics from holding office. There is material here for a good master's theme.

Professor Nichols has made unnecessary for all time another life of President Pierce. It is fortunate that a much needed re-telling of Buchanan's presidential career is in the same capable hands. (L. F. S.)

NOLAN, J. BENNETT, *Lafayette in America Day by Day.* [Historical Documents, Institut Français de Washington, Cahier VII.] (Baltimore, The Johns Hopkins Press, 1934, pp. xi, 324, $3.50.)

Lafayette, whose name is an American synonym for youthful chivalry and military valor, died in Paris, May 20, 1834. In observance of the centenary of that event the Society of the American Friends of Lafayette is planning a nation-wide celebration, with appropriate ceremonies in each town and village which Lafayette visited during his four different sojourns in America. These plans necessitated the drawing up of a complete chronology of his visits. The present *Cahier* of the Institut Français answers this need admirably. Its value, however, is more than temporary. It will serve as a most useful guide for historical investigators of the future. Too much emphasis cannot be placed upon the necessity of similar chronologies covering the activities of other outstanding characters in our national life. They are of invaluable and lasting importance to serious students of history. The Institut Français, in sponsoring the publication of Mr. Nolan's work, is setting an admirable example for American historical societies to follow. The format of this volume continues the excellent tradition established by the Institut in its publications. Probably no other learned society in America presents its work in more attractive and durable form. An extensive bibliography affords a practically complete guide to the source material on the American Revolution, as well as to many other items of importance for an understanding of our early history. (JOHN J. MENG.)

NUSSBAUM, FREDERICK L., *A History of the Economic Institutions of Modern Europe.* An Introduction to *Der moderne Kapitalismus of Werner Sombart.* (New York, F. S. Crofts and Co., 1933, pp. xvi, 448, $4.50.)

Professor Nussbaum has followed closely the arrangement of Dr. Sombart's exhaustive study of modern capitalism. He has prepared for his English readers a clear and easily understandable synthesis of the development of European economic institutions which today include in their ramifications the economic structures of the United States and of other extra-European countries. The author, in his Introduction, discusses the problem of European economic history. The body of the book is divided into four parts: Pre-

capitalistic Economy, The Foundations of Modern Capitalism, Early Capitalism and Capitalism Dominant.

Especially clear, and consequently valuable, are several sections of this work. Professor Nussbaum, for instance, furnishes a vivid exposition of the importance to the capitalistic system of double entry book-keeping and the fact that it "reduced the gain idea to an abstraction" (pp. 159-160). He also stresses the fact that the factory system was well established before the so-called Industrial Revolution of the late eighteenth and early nineteenth centuries (pp. 211-219). In an illuminating paragraph (p. 264) the author calls attention to one of the outstanding developments of the present-day capitalistic system, and, we might add, one of its outstanding weaknesses. He says: "The 'new men' . . . are free from traditional morality based upon religion." The chapter on "Modern Technique and its Application to Industry and Commerce" is highly suggestive and to the point, as is also the distinction between Capitalism and "High" Capitalism (p. 411). Other parts of this excellent treatise are worthy of notice. The historian's approach to his problem has been wholly objective, resulting in an unbiased and unvarnished narrative of events and movements. His remark that "The state is purely a modern development, . . ." (pp. 61-62) might be clarified by inclusion of the word "national" before "state". The criticism is minor, however, as the author's idea is evident from the context. Few typographical errors mar the excellent appearance of the book. (JOHN J. MENG.)

O'GRADY, JOHN, Ph. D., *Levi Silliman Ives, Pioneer Leader in Catholic Charities.* (New York, P. J. Kenedy and Sons, 1933, x, 198.)

Here we have not only a chapter in the history of Catholic Charities, which is and always will be an outstanding phase of the history of the Church founded by Jesus Christ, but we have in addition, in this critical study of the life and works of Levi Silliman Ives, a little compendium of the conditions which the Catholic Church in the United States had to breast during those eventful years from 1840 to 1870. Dr. O'Grady, the author of this little brochure, has crowded into its pages much that is of interest to the Catholic charity worker, the Catholic educator and the Catholic historian. The facile pen of the author has aided his keen mind in expressing the psychology of the Protestant versus the Catholic attitude toward conversion. Our non-Catholic friends will find this phase of the work most comforting. The reading of this volume will prove, to all interested in the far-flung work of the Catholic Church in the United States, a source of interest and instruction. (L. L. MCVAY.)

OPPENHEIM, PHILIP, O.S.B., S.T.D., *Der Heilige Ansgar und die Anfänge des Christentums in den Nordischen Ländern.* (Munich, Max Hueber Verlag, 1931, pp. 208.)

This volume brought out shortly after the eleven hundredth anniversary of the spread of the Faith in Sweden and in the North serves to bring back to the minds of men memories of the days when the Catholic Faith was planted in the Scandinavian countries, faith long outlawed during the later centuries. It is a picture of St. Ansgar (801-865) and of his times, though it is more

of the latter. We see the saint only in shadowy outlines. The customs of the North, the manners of the people, the usages and practices of that day and place are brought out in clear-cut pictures. The insight it gives into the times makes the book interesting to the student of history. The aid given by Charlemagne and his sons to effect the spread of the Faith, the practical means taken for the support of missions, the difficulties confronting the missionaries, the pagan traditions that had to be broken, the marauding spirit of the people, born to battle, their slow acceptance of the Christian creed and reluctant dismissal of their warlike gods, all these and a hundred similar pictures are drawn in a simple, interesting style. Three hundred and twenty-five references testify to the research employed by the author in writing this story of St. Ansgar and his times. (M. J. CURLEY, C. SS. R.)

PALÉOLOGUE, MAURICE, *Alexandra Féodorowna Impératrice de Russie.* (Paris, Plon, 1932, pp. 252.)

The tragic fate of the Russian imperial family still awaits its Shakespeare to reveal to the world one of the most gruesome pages of history, but the attempt of Paléologue to explain the psychology of Empress Alexandra is laudable; particularly so because this unfortunate woman and empress has been terribly maligned. Her influence over the Tsar and court and government led to immeasurable evil, yet her intentions were of the purest. The study is sketchy and not deep, as all the writings of Paléologue, but it evokes sympathy in the reader to the empress-martyr. From the historical point of view the facts dealt with are correct. (L. STRAHKOVSKY.)

PANGBURN, JESSIE M., *The Evolution of the American Teachers College.* (New York, Bureau of Publications, Teachers College, Columbia University, 1932, pp. 140.)

This study develops the theme of the evolution of the teachers college from the normal and teacher-training schools. The expansion of the curriculum, the changing content of the professional curriculum for teachers, and the emergence of new curriculum goals, meaning collegiate degrees, accreditment to higher institutions of learning and educational institutions are the main factors in the development of the teachers college as pointed out by Miss Pangburn. Along with the evolution of the teachers college has gone the growth of the instructional staff. Personal qualities, teaching experience, scholastic preparation, and productive scholarship are the qualities named by the author now demanded of the teachers college faculty. If the development of the American teachers college would be approached from an historical view rather than an evolution a more valuable study might result. (SISTER DORIS, O. P.)

RAYMOND, DORA NEIL, Ph. D., Professor of History, Sweet Briar College, *Oliver's Secretary: John Milton in an Era of Revolt.* (New York, Minton, Balch and Co., 1932, pp. xiv, 341, $3.50.)

Both in style and in the distribution of emphasis Mrs. Raymond's study departs from the conventions of Milton biography. Discarding the severe,

academic language hitherto deemed appropriate to the subject, she writes vigorously and vividly, lapsing frequently into colloquial negligence but rising on the proper occasions to a tumultuous eloquence. Not for a single page does she forget that her subject is not a row of calf-bound volumes gathering dust on the shelf but a man passionately alive, terribly in earnest, overpoweringly ambitious. Passing rapidly over his early and later career, she devotes two-thirds of her space to a detailed, colorful narrative of the strident years from 1641 to 1660 when Milton, having cast aside his singing robes, had become the great apologist of the Puritan cause and the most truculent pamphleteer in all Europe. This period of his life she has studied more closely than anyone else since Masson, and even Masson's account must be read hereafter in the light of her corrections and additions. Mrs. Raymond admires her hero immensely both as poet and libertarian, but she is too intelligent to write a panegyric, and she exhibits impartially his faults of temper and judgment. In the former she actually concedes more than is necessary, accepting without criticism the traditional "harsh sire—odd spouse" view of his domestic life. She makes it abundantly clear that his most memorable utterances were the result of intense personal experience, that he was neither a disinterested nor a systematic thinker. In an appendix she reprints a short account of him, previously unnoticed, from *The History of King-Killers* (1720). The twenty-four pages of her notes are a rich store of material for all students of Milton. (GEORGE GENZMER.)

RECOULY, RAYMOND, *De Bismarck à Poincaré*. (Paris, Les Editions de France, 1932, pp. viii, 548, 30 fr.)

This volume, the fourth of a series on the Third French Republic, is a successful attempt to characterize French diplomacy through the acts of eminent French diplomats, as history has recorded them during the last sixty years. In his usual style, the author not only displays his outstanding qualities as historian, but he also reveals himself a shrewd philosopher and psychologist in the treatment of men and events during one of the most momentous periods of French history.

The book opens with the meeting of Bismarck and Fabre, who started peace negotiations after the disastrous Franco-Prussian war. France is crushed and vanquished; she is at the mercy of Germany. The description of the conditions then existing and the arrogant attitude of Germany as exemplified in her representative Bismarck, remind the reader of the famous fable of La Fontaine, "Le loup et l'agneau." The sound and critical analysis of Bismarck's character, policies, successes, and failures serves as a just and fitting introduction to the diplomatic drama which France was called upon to play with Germany and other European powers. This most interesting drama evolves around a long list of characters, Thiers, Jules Ferry, Freycinet, Hanotaux, Clémenceau, Delcassé, Poincaré and Briand, if only to mention a few. These characters, although possessing in different degrees the sagacity, perseverance, tact, reserve, and knowledge of men and history incumbent on a diplomat worthy of the name, were all imbued with the same ideal, *i. e.*, the internal and external recognition of the French democratic government in a

monarchical Europe. That they were instrumental in raising the status and prestige of France, that they were potent factors in creating policies which were not only acceptable to other nations but also gained their unlimited sympathy, is clearly seen on reading the present volume. Recouly has not only chronicled facts; he has given them a lucid interpretation and the volume is not simply a panegyric of France and the French.

Mr. Recouly has equipped his book with a comprehensive bibliography, composed of documents, general and specific works together with the latest researches of European and American scholars. (PAUL A. BARRETTE.)

ROUSSELOT, PIERRE, S. J., L. de GRANDMAISON, S. J., V. HUBY, S. J., and M. C. D'ARCY, S. J., *The Life of the Church.* (New York, The Dial Press, 1933, pp. 337, $2.50.)

The book describes the spirit of Catholicism as a force in civilization. It shows this spirit in contact with the world, and defines its place in history—both the outward history of nations and the inner history of their dominant figures. It is divided into five parts: The New Testament; Christianity and the Soul of Antiquity; Christianity in the Middle Ages; Christianity from the Renaissance to the French Revolution; and Catholicism in the Nineteenth and Twentieth Centuries. Individuals or groups come and go with the centuries, bringing their individual, personal contributions to the Church. For all the multiplicity of personalities and influences, one Divine person dominates peoples and events: Christ. Because of this influence, never lost sight of through all the pages of the little book, it is a work of astonishingly variegated, yet unified, whole. The book is of prime importance as a corrective to much that is being published today by scholars who are either uninstructed or incapable of appreciating Catholic contribution. (Sister M. CESLAS, O. P.)

SHEEN, FULTON J., *God and Intelligence in Modern Philosophy. A Critical study in the light of the philosophy of Saint Thomas.* (New York, Longmans, Green and Co., 1930, pp. xviii, 295, $4.00.)

Dr. Sheen's eminently successful adaptation of Scholastic solutions to modern philosophical problems was originally published in 1925 as a doctoral dissertation at the University of Louvain. In the author's own words: "It seeks to make St. Thomas functional, not for a school, but for a world" (Preface, xii). The continued acceptance of Dr. Sheen's arguments is the best warrant of their validity as here presented. (J. J. M.)

SIMON, PAUL, *Die Idee der Mittalalterlichen Universität und ihre Geschichte,* in *Philosophie und Geschichte,* no. 38. (Tübingen, J. C. B. Mohr, 1932, pp. 1-38.)

This little work is essentially a *Vortrag* delivered by the author in April, 1932. It is a brief, but penetrating analysis of the ideas and ideals behind the founding of the medieval universities and the significance of these ideas and ideals in evaluating the functions, problems, and place of the university today, particularly in Germany. Simon maintains that the modern university, in spite of the endless ramifications of special investigation in ever widening

fields of research and the practical needs which it is called upon to meet, must never forget that the organizing principle out of which it developed in the Middle Ages was the universality of knowledge. Nothing can help the modern university more to achieve its true purpose than to keep before itself this ideal of the universality of knowledge and to strive resolutely after truth. (M. R. P. M.)

SOCIETY OF JESUS, FATHERS OF THE (Compilers), *A Page of Irish History: Story of University College, Dublin, 1883-1909.* (Dublin, Cork, Talbot Press, 1930, pp. xi, 640, 21 s.)

In 1908 the act establishing the National University was passed. By it new universities were to be erected in Dublin and Belfast respectively, the former to incorporate the University College of St. Stephen's Green. The present volume is an account of the latter college which began in 1883 with the reorganization of the arts and sciences faculties of the Catholic University, founded by Newman thirty years earlier. The compilers were fortunate in the double privilege of drawing upon the college archives and on the fresh recollections of many teachers and students still living. The result is a happy combination of serious documented history and chatty anecdote. As an appendix there is printed a transcript of the college register, containing the names of 2755 students who attended the sessions from 1883 to 1908. (L. F. S.)

SYMONDS, H. EDWARD, B. D., *The Council of Trent and Anglican Formularies.* (London, Oxford University Press, 1933, pp. xv, 235.)

This treatise is published at a particularly fitting time. Interest in the Malines Conversations, the Lambeth Conferences of 1920 and 1930, and more recently the Anglican Catholic Congress held in Philadelphia in 1933, is widespread and ever increasing. The admirable attempts being made to reconcile with Rome the dogmas of the English Church are justly commanding more attention. Thus Rev. Mr. Symonds's corollary of some of the more difficult points of difference should be an outstanding contribution to the general knowledge of the subject. Yet, while the volume may prove of great interest to theologians and controversialists, it is too highly technical for those who are interested in the controversy but not actually concerned. In his preface Rev. Mr. Symonds remarks that he has really "only touched the fringe of a vast subject." It is also a most difficult subject for the obvious reason that the insistent Anglican interpretation of many of the canons of the Council of Trent seems almost impossible from the Roman position.

The author places side by side and in natural sequence the conciliar canons and the Anglican formularies; his purpose being to demonstrate singularity of purpose and the absence of fundamental doctrinal differences in either. He is suave and candid, withal zealous in his Anglican viewpoint. The book is scholarly and erudite. There are copious notes and an extensive bibliography. It should be a valuable commentary. (FRANCIS SHAW GUY.)

THORNDIKE, LYNN, *Science and Thought in the Fifteenth Century.* (New York, Columbia University Press, 1929, pp. ix, 387, $4.75.)

Professor Thorndike has done a good work in this volume by calling attention

to the fact that some of the scholars of the Renaissance had their importance exaggerated at the expense of the preceding period and even their own contemporaries. The reason for this was the ignorance or underestimation of the learning of the medieval period which has hitherto been too prevalent, and the ignorance more particularly of the debt to and use of preceding medieval authors, although this becomes clear enough upon examination. Those who are interested in the transition period from the Middle Ages to the Renaissance and the modern time will find a great many interesting articles in this volume. About one-half of the volume is taken up with medicine and surgery but the mathematicians and philosophers are given their share of attention, and political science has a place. As might be expected from Professor Thorndike, the work is well documented and is a distinct contribution to the critical knowledge of an important period. (JAMES J. WALSH.)

VICENZA, FRANCESCO DA, O. M. Cap., *I Missionari Cappuccini della Provincia Serafica.* (Citta di Castello, 1931, pp. viii, 401.)

The author gives biographies of 190 Capuchin missionaries who were natives of Umbria and labored in Europe, Asia, Africa, and America. The earliest missionary was St. Joseph da Leonessa who in 1587 preached the Gospel in Constantinople. The Fathers came first to America in 1720 and since that time 35 Capuchin missionaries have been laboring in Brazil and Chile. The biographies of these men (pp. 303-387) are based on much unpublished material which is here printed for the first time. Some of the Indian villages established by the Fathers have developed into towns and cities. The work is a useful contribution to American church history. (JOHN M. LENHART, O. M. Cap.)

WERNHAM, R. B., and J. C. WALKER, *England Under Elizabeth.* (London, Longmans, Green and Company, 1932, pp. 264.)

The volume under consideration, Number VIII in the series of University of London Intermediate Source-Books of History, is by no means an ordinary source-book. It tells all the essential matter of the glamorous reign of Elizabeth, although it is entirely a compilation of excerpts from source materials. These are arranged topically into five "Books": one on political events, one on constitutional development, one on religious affairs, one on social and economic matters, and one on Ireland. The section dealing with politics and that on Ireland contain valuable supplementary material for both the high school and the college student; the other three sections would probably be of interest, in the United States, only to the college student.

The "Book" on politics is especially recommended to the young student, for the stirring events of the reign are made to occur again, and the participants to act once more, in these reprints from source materials. Throughout the entire volume the original tang and flavor may be enjoyed, for, in most cases, the capricious spelling of the sixteenth century is retained.

The value of the work is enhanced by a good index, and by a readable and instructive note of introduction which deals with the varied sources for studying the period. (HEWITT B. VINNEDGE.)

WITTKE, CARL F., *George Washington und seine Zeit.* [Schriften der Länderausschüsse der Deutschen Akademie, Vol. I.] (Bremen-Leipzig, G. A. Halem Export- und Verlagsbuchhandlung A.-G., 1933, pp. 193.)

On the occasion of the George Washington Bicentennial the German Academy of Munich arranged for a series of addresses by Professor Carl F. Wittke of the State University of Ohio. They were given in 1933 in a number of German cities and at several German universities, and are here published in eight chapters, *viz.*, 1) The American Revolution from the standpoint of recent historical research; 2) Washington, the General of the Revolution; 3) The Germans in the American Revolution; 4) Washington, the protagonist of a national government; 5) Washington, the first American president; 6) Washington's foreign policy; 7) Washington, prophet of a greater America; 8) Washington and the American political party system.

The author states in the preface that it was not his purpose to adduce new scientific material, but rather to present to the German public and to Europeans interested in American history some characteristic traits and significant events in the historical development of American life. Washington's life, particularly his political and military career, serves him, accordingly, as background for a series of keen and enlightening observations on outstanding past and current American problems. Washington's policy of neutrality in foreign affairs and his warning of entangling foreign alliances, his efforts to weld together the different sectional interests of the country and to foster common, national interests, his intuitive conception of the problems of the western frontier—are some of the topics, the bearing of which upon subsequent happenings down to our time is discussed in a way that brings out the true greatness of Washington as a political leader.

The chapter dealing with the participation of German-Americans in the Revolutionary war merits special attention. It is an excellent, objective evaluation of the distinguished services rendered General Washington by the many thousands of soldiers of German extraction from New York, Pennsylvania, Maryland, Virginia and other colonies, whose loyal support in large measure helped to make his cause victorious.

Professor Wittke's book forms a valuable addition to the literature occasioned by the two-hundredth anniversary of Washington's birth, and does credit to the Academy which sponsored it. (WILLIAM F. NOTZ.)

PERIODICAL LITERATURE

MISCELLANEOUS

Written History as an Act of Faith. C. A. Beard (*American Historical Review*, January). Presidential address of the American Historical Association.

History and Revelation. H. W. Robinson (*Baptist Quarterly*, January).

How History is Falsified. Hilaire Belloc (*America*, February 10).

Changing Concepts of History. Waldemar Westergaard (*Social Science*, Winter).

The Trend of Modern History. J. G. Rogers (*Colorado Magazine*, January).

The Historian and His Materials. G. W. Rightmire (*Ohio Archaeological and Historical Quarterly*, July).

The Task of Modern Biography. Lewis Mumford (*English Journal*, January).
The Saint's Life as Biography: Adamnan and St. Columba. George Carver (*Magnificat*, March).
Story of the Calendar, VIII. David Thibault (*Journal of Calendar Reform*, December).
Polemius Silvius Bede and the Names of the Months. C. W. Jones (*Speculum*, January).
The Isenheim Altar. Arthur Burkhard (*Speculum*, January).
C. M. Doughty and a Maronite Monastery. Donald Attwater (*Dublin Review*, January).
The Protestant Sects: Nonconformity and the Baptists. Edward Hawks (*Missionary*, February).
"Disarmament" in the Sixteenth Century. Montgomery Belgion (*Dublin Review*, January).
The Catholic Church and Peace Efforts. W. F. Roemer (*Notre Dame Lawyer*, November).
The Age of St. Francis. Abp. Alban Goodier (*Month*, January).
Histoire ecclésiastique du Moyen Age. E. Jordan (*Revue Historique*, November-December).
Why Were there so few Translations of the Bible in the Middle Ages? J. M. Lenhart, O. M. Cap. (*Fortnightly Review*, St. Louis, February, March).
The Guilds, a Medieval Institution. T. A. Murphy, O. P. (*Dominicana*, March).
De Franciscanis in Terra Sancta usque ad divisionem Ordinis anno 1517. P. M. Raphael Huber (*Commentarium Ordinis Fratrum Minorum S. Francisci Conventualium*, January).
Witchcraft. C. C. H. Williamson (*Irish Ecclesiastical Record*, January).
Witchcraft. R. H. Elliot (*Blackwood's*, March).
Tercentenary of the Sisters of Charity (concluded). J. F. Lynch, C. M. (*Miraculous Medal*, January, February).
The Society of the Atonement: Its Genesis and History (continued). T. J. O'Connell (*Lamp*, January, February, March).
The Paraguay Martyrs. B. M. Egan (*Month*, March).

EUROPEAN

Saint Louise de Marillac. Cyprian Emanuel, O. F. M. (*Catholic Charities Review*, March).
Le véritable Cardinal de Richelieu, I. Louis Batiffol (*Revue de Paris*, March).
La Résurrection religieuse après la Terreur. E. Soreau (*Revue des Études Historiques*, October-December).
Le Cardinal Luçon à Reims pendant la Guerre. Pierre Lyautey (*Revue des Deux Mondes*, March).
Saint Raymond of Pennafort: His Claim to Greatness. Ambrose Sullivan, O. P. (*Dominicana*, March).
St. Vincent de Paul (concluded). Joseph Leonard (*Downside Review*, January).
The Origins of the S. V. P. (Society of St. Vincent de Paul). Andrew Beck (*Month*, March).
La Père Louis de Lavagna. C. de Nant, O. M. Cap. (*Collectanea Franciscana*, January).
En torno a la contienda entre Paulo IV y Felipe II, 1556-1557 (concluded). F. R. Romar (*Razón y Fe*, January, March).
Rome in Spain. Inglés (*National Review*, February).
The Spanish Republic, Past and Future. Ramón Silva (*Month*, February).
The Church in Spain. H. Muñoz, O. P. (*Irish Rosary*, January).
Per la Pace di Westfalia: missione alle certi di Francia e di Spagna del P. Innocenzo Marcinnò da Caltagirone, Generale dei Minori Cappucini (1647-1648), I. Samuele da Chiaramonte, O. M. Cap. (*Collectanea Franciscana*, January).

The Troubles in Frankfort and the Marian Exiles in Geneva. H. A. Clay (*Modern Churchman*, January).
Martin Luther and Modern Business. A. R. Wentz (*Lutheran Church Quarterly*, January).
The Lutheran Hymn Books of 1524. L. F. Gruber (*Lutheran Church Quarterly*, January).
Franz Ludwig von Erthal, ein sozialer Bischof des 18. Jahrhunderts (1779-1795). George Timpe, P. S. M. (*Central-Blatt and Social Justice*, February).
On Some German Affinities of the Oxford Movement. L. A. Willoughby (*Modern Language Review*, January).
German Catholics a Century Ago. J. T. Durkin, S. J. (*America*, March 3).
The Conflict in the German Church. A. S. Duncan-Jones (*Nineteenth-Century*, March).
Le Concordat entre le Saint-Siège et le Reich Allemand. A. van Hove (*Nouvelle Revue Theologique*, February).
Church Crisis in Germany. (*Church Quarterly Review*, January).
Das katholische Schulideal und die Bestimmungen des Reichskonkordates. Joseph Schröteler (*Stimmen der Zeit*, December).
Germany's Second Reformation. Elizabeth Wiskemann (*Contemporary Review*, January).
The Catholic Church in Nazi Germany. L. J. Stanley (*Dublin Review*, January).
Austria and the Vatican. Elizabeth Wiskemann (*Nineteenth Century*, February).
The Navy of the Popes. J. T. Coreoran (*Commonweal*, March 16).
Lettres d'indulgences de la cour de Rome au XV^e^ siècle. H. M. Legros et Edouard Kerchner (*Revue des Études Historiques*, October-December).
Saint Stephen and the Roman Community at the Time of the Baptismal Controversy. N. Zernov (*Church Quarterly Review*, January).
St. Robert Bellarmine. C. C. Martindale, S. J. (*Missionary*, February).
Florence and the Servites: Seventh Centenary of the Servite Order. Archbishop Alban Goodier (*Month*, March).
The Malta Situation. E. W. Polson Newman (*Contemporary Review*, February).

BRITISH EMPIRE

The Catholic Archbishops of Canterbury. Philip Hughes (*Clergy Review*, March).
Monks and Abbots in Medieval English Law. Egerton Beck (*Pax*, February).
The Myth about Henry VIII. Hilaire Belloc (*America*, March 24).
The Settling of the English Benedictines at Douai. Frederic Fabre (*Downside Review*, January).
The Lutheran Source of the Anglican Ordinal. E. C. Messenger (*Clergy Review*, February, March).
Anglican Missionary Societies. H. P. Thompson (*The Church Overseas*, January). II. The S. P. G.
The Oxford Movement and Anglo-Catholicism, II. S. G. Dimond (*London Quarterly and Holborn Review*, January).
Liberty and Lord Acton. F. E. Lally (*Commonweal*, March 23).
Abbot Chapman. Abbot Butler (*Downside Review*, January).
Charter House in Scotland (continued). H. C. Mann (*Pax*, March).
St. Patrick, Palladius, and Coroticus. George McGarry (*Catholic Bulletin*, March).
The Diocese of Dublin in its Beginnings, II. M. V. Ronan (*Irish Ecclesiastical Record*, January).
The Charter Schools from 1782 to 1800. Dermot Curtin (*Catholic Bulletin*, January).
Charter Schools Unchanged, 1801-1826. Dermot Curtin (*Catholic Bulletin*, February).

An Early Irish Historian of the Apparitions at Lourdes (Denys Shyne-Lawlor). J. J. Packenham (*Irish Rosary*, February).

How the Faith Made Canada. H. Somerville (*Month*, February).

The Parish and Church of l'Acadie. E. R. Adair and Eleanor S. Wardleworth (*Canadian Historical Association Report*, 1933).

Sketches in Indian Life and Religions, XXIV. T. F. Macnamara, S. S. J. (*Irish Ecclesiastical Record*, January).

UNITED STATES

The Voice of the American Hierarchy: the National Catholic Welfare Conference. J. T. McMahon (*Australasian Catholic Record*, January).

Sources of Negro History in the Manuscripts Division of the Library of Congress. T. P. Martin (*Journal of Negro History*, January).

A Bright Particular Faith, A. D. 1700. Katherine A. Porter (*Hound and Horn*, January). Cotton Mather.

Samuel Sewall, Revealer of Puritan New England. H. W. Lawrence (*South Atlantic Quarterly*, January).

The *Ark* and the *Dove*. E. S. Schwegler (*Columbia*, March).

Virginia in Maryland's Founding. Michael Kenny, S. J. (*Catholic Virginian*, April).

The English Beginnings of Maryland. Mrs. A. B. Bibbins (*Maryland Historical Magazine*, December).

The Priesthood of Colonial Maryland (1634-1773). Peter Guilday (*Ecclesiastical Review*, January).

The Missions of Old Maryland. John La Farge, S. J. (*America*, March 24).

Maryland, the Home of Religious and Civic Liberty. Gov. A. C. Ritchie (*America*, March 24).

Maryland, Birthplace of Religious Liberty. H. S. Spalding, S. J. (*Catholic Action*, March).

Religious Tolerance in Colonial Maryland. Ruth K. Byrns (*Catholic World*, March).

Toleration in Maryland. Brendan Sullivan, O. P. (*Dominicana*, March).

Education and Irish Teachers in Colonial Maryland. R. J. Purcell (*Catholic Educational Review*, March).

The Elusive Lady of Maryland (Margaret Brent). Agnes Repplier (*Catholic World*, March).

Honest Roger Williams. S. D. Goulding (*Commonweal*, January 19).

The Work of the Bray Associates in Pennsylvania. E. L. Pennington (*Pennsylvania Magazine of History and Biography*, January).

The Irish with Washington. P. J. O'Connor Duffy (*Magnificat*, March).

Tribute to a Patriot (Fr. Gibault). George McCormack (*Columbia*, February).

France and the American Alliance. J. B. Scott (*Bulletin de l'Institut Français de Washington*, December).

Catholics and the American Declaration of Independence, II. J. M. Lenhart, O. M. Cap. (*Central-Blatt and Social Justice*, February).

The Puritanic Influence in the Northwest Territory, 1788-1803. W. B. Langhorst (*Ohio Archaeological and Historical Quarterly*, October).

The New Jersey Sisters of Charity. B. L. Conway, C. S. P. (*Missionary*, February).

Puritan *versus* Celt, 1850-1860. W. G. Bean (*New England Quarterly*, March). In New England.

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CONTRIBUTORS OF ARTICLES

Most Rev. JOSEPH SCHREMBS, D.D., Bishop of Cleveland, was ordained in 1889 and was appointed successively Vicar-General, Auxiliary-Bishop of Grand Rapids, Bishop of Toledo and Bishop of Cleveland, his present See, where he was installed September 8, 1921. He was made Assistant at the Pontifical Throne June 29, 1914. The University of Freiburg i/B. honored him (1923) with the Degree of Doctor of Divinity. He is trustee and secretary of the Board of Trustees of the Catholic University of America at Washington, D. C., Episcopal Chairman of the Department of Lay Activities of the National Catholic Welfare Council, and President and Protector of the Priests' Eucharistic League of the United States.

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